THE ART OF PHYSICK MADE *PLAIN & EASIE;*

By the Learned

D. F. AMBRESARIUS,

Physician to the most Christian King,

LEWIS XIV.

Translated out of his Famous Book, *De Schola Medecin.* By *J. P.* Gent.

Published for Publick Benefit.

LONDON,
Printed by *H. C.* for *Dorman Newman* at the *Kings Arms* in the *Poultrey*, 1684.

* 151 f. 75

BODLEIAN LIBRARY
12
JUN
1926
OXFORD

To J. Heroard, *Lord of* Valgrimos, *Counſellor in the King's Sacred Conſiſtory, and one of the Chief Phyſicians.*

I *Thought it proper, moſt Illuſtrious Sir, to ſpeak ſomething by way of Preface concerning the Method of the Phyſical Schools Dedicated to the King. Before I ſent my Son* Francis Fambreſarius *to the Colledge of* Montpellier, *where he took his Degree of* Doctor, *I was willing to underſtand how much he had profited in the ſtudy of* Phyſic, *by the Inſtructions of his Father, and the Profeſſors of the* Pariſian Academy, *where he had been for four*

Years: Therefore I made use of private Questions and Exercises to examine him; which now, for the benefit of all Students, aspiring to be famous in Physic, I thought good to make publick: For what is beneficial, by so much the more common it is, so much it is the better. I have us'd a Method no less plain then compendious, in all the Questions touching the singular Parts of Physic. *The general Parts of* Physic *are generally first examin'd, afterwards those which are special, specially; the Form of Examination accustom'd in the most Famous Academies, being exactly observ'd. But why I have given to these* Physical Questions *the Title of* Schools, *there are two Reasons: The one, because that according to the best Regulated Academies, I have induc'd so many* Doctors *upon the Examination of a* Candidate *concerning the whole* Body *of* Physic *divided*

did into so many Parts, the Senior Doctor *beginning with the first, and so the rest in their Order: Secondly, Because that* Cicero *frequently uses the Word* Schools, *for the Disputations themselves frequently us'd in the* Schools; *as in the first Book of his* Tusculan Questions. *This I always adjudg'd to be the most perfect Philosophy, to be able to Dispute copiously and elegantly of the greatest Questions; to which purpose I made it my Business that we might presume to have* Schools, *after the manner of the* Greeks. *As after thy Departure, having several Friends with me in* Tusculanum, *I endeavour'd to try what might be done in that kind; for as before I declaim'd and pleaded Causes, which no man did longer then my self; so now I make use of another sort of Declaiming in my* Old Age. *I bid them put the Question which any one desires to be resolv'd in,*

in, and then either ſitting or walking I diſpute it. Therefore have I divided the Schools *or* Exerciſes *of five days into ſo many Books. But I ſhall detain thee no longer in the Porch,* (Moſt Noble Hero of our Art) *I only beg of thee, to accept of theſe my Lucubrations with a favourable Aſpect; which will add to the Heap of your former Kindneſſes to me. Live long, for our Kings, for thy own, and our ſake,* Farewell,

Paris,

In the Calends of
March, 1622.

THE DEFINITION OF Physick:

The Division of it; the Contemplation and Practice of which, is the Business of a Physician.

Dean of the Colledge.

IT was a great Saying of that famous Philosopher, or rather Orator *Tully*, That a Discourse upon any Subject undertaken, by Reason ought to begin from the Definition, that the thing about which the Dispute arises, may be understood:

Therefore, since we are going to dispute concerning Physic, my first *Question* is, What is *Physic*?

Candidate. Most reverend Dean, *Physic*, by *Galen*, in his Book of the *Constitution of Art*, is defin'd to be the *Art of Preserving* present, and the *Restorer* of decay'd Health. And in his *Introductory Book*, A Knowledge protecting *Health*, and expelling *Diseases*.

By *Hippocrates* in his Treatise of *Wind*, from the Effects, it is defin'd to be an Addition of what is defective, and a detracting of what is superfluous.

By *Herophilus*, from the Subject, The Knowledge of what is wholsom, unwholsom, or between both.

Dean. Neither of these Definitions please me; That of *Galen*, because Physic is neither an Art nor a Science. That it is no Art, I thus demonstrate.

An Art is a Systeme of Homogeneous Precepts methodically dispos'd, for obtaining the End. But the Precepts of Physic are not Homogeneous, but Heterogeneous: Therefore Physic is no Art.

Cand. I deny your *Minor*, most learned Master.

Dean.

Dean. I prove it thus; Physic treats of things wholesom and unwholesom; but wholesom and unwholesom are Heterogeneous; therefore the Precepts of Physic are Heterogeneous.

Cand. I answer, That tho in regard of the Variety of the Subject Matter, they may seem to be Heterogeneous, yet in regard of their Uniformity they are *Homogeneous*. Moreover, all Physical Theses's tho they may be disagreeing and oppositely divided one from the other, yet in regard they all conspire to the same end, therefore they may be said to be Homogeneous.

Dean. But I deny Physic to be a Science.

For a Science is only of things necessary and perpetual.

But Physic teaches contingent Matters and Things that may be otherwise then at present they are.

Therefore Physic is no Science.

Cand. I deny your *Minor*. For tho Physic may have a contingent End, yet it consists of Axioms both necessary and perpetual.

Dean. There are many things in Physic which are controverted, and perplexed through variety of dissenting Opinions, which are opposite to Science: and therefore the Theoremes or Rules of Physic are not always perpetually certain nor necessary.

Cand. I deny the Consequence. For tho some Probable Problemes may be controverted in Physic, however the Universal Theoremes established by a Demonstration are certain and necessary, and consequently may be said to be compos'd of a Science.

Dean. But Physic treats of a vast number of Particulars and Singulars subjected to the Senses, of which no knowledge may be had, as being a habit of the Understanding, acquir'd by Demonstration. Therefore Physic is no Knowledge.

Cand. I deny the Antecedent: For Physic does not discourse of *Peter* or *Paul* in particular, but of a sound or sick body in general, and that according to the methods of Knowledge; tho indeed a Physician in particular considers all those things that are subject to the Senses.

Dean.

Dean. What do you say to this Argument, *Candidate*?

The End of a Science is only Contemplation.

But the End of Physic is an Action, the obtaining of Health.

Therefore Physic is not a Science.

Cand. I distinguish the *Major*. The End indeed of speculative Knowledge is only Contemplation: But the End of Practical Science is Action. Add to this, that Physic is twofold, Teaching, and Practising. The End of Instructing Physic is the true and certain knowledge of Physical Precepts: But the End of Practical Physic is Action; the Conservation and Restoration of Health.

Dean. The Definition which *Hippocrates* gives of Physic, I thus oppose:

Every true Definition consists of *Genus* or Kind, and Difference; but neither Addition nor Detraction are Kinds of Physic.

Cand. I deny the *Major*. For neither of those Actions separately, but both together are the *Genus* of Physic.

Dean. I prove the *Minor*. The *Genus* of Physick is *Faculty*: Therefore neither

ther of those Actions can be said to be the *Genus* of Physic.

Cand. I deny the Consequence.

Dean. I prove it thus: The *Genus* contains the several Causes that equally belong to the several *Species*: Thus *Living Creature*, the *Genus* of Man and Beast, contains Corporeal Substance, which is the Matter, and the Faculty of Life and Sence, which is the Common Form of Man and Beast.

But Addition and Detraction are the Effects of Physic: For Physic adds what is wanting, and detracts what is superfluous, and all this for the restoration of Health: And therefore neither can be said to be the *Genus* of Physic.

Cand. I Answer, That *Hippocrates*'s Definition of Physic is not Essential, but from the Effects. Where the Actions are Metonymically taken for the Faculty from whence they proceed.

D. Then for the Definition of *Herophilus*, I thus refute it. There is no such thing as a Neuter Body: Therefore Physic is by him ill defin'd to be a Science of things wholesom, unwholsom, or neither.

Cand.

Cand. I deny the Antecedent.

Dean. I prove it thus: A ſound Body is that which enjoys Health; an unſound Body, that which labours under a Diſeaſe.

But the Body is either perpetually unſound or in Health:

Therefore no Neuter Body.

Cand. I deny the *Minor*, For that is ſaid to be a neuter Conſtitution, when the Body is ſaid to be neither ſick nor well.

D. I prove the *Minor*. Sound and unhealthy are immediate Contraries, according to the Opinion of *Ariſtotle*: Therefore ſeeing Health and Sickneſs are diametrically oppoſite, there can be no middle Conſtitution between 'em.

Cand. I Anſwer, Health and Sickneſs are immediately oppoſite according to *Ariſtotle*, but not according to the Phyſicians.

D. Galen teaches the contrary, where he ſays, That Health is Symmetry Sickneſs Diſorder: But there is no Medium between Symmetry and Diſorder.

Beſides, Health is an Affection that produces a good, and not a ſenſibly deprav'd Action. But Sickneſs produces an Action ſenſibly deprav'd: now then between that which is ſenſibly and not ſenſibly deprav'd, there is no *Medium*.

I declare alſo this farther upon the Authority of *Galen*; When a Body ceaſes to be healthful, it becomes ſickly: And in another place; When the Body paſſes from Health into Sickneſs, the Tranſition is imperceptible. And in another place; He that can act and do as he was wont to do, according to all the Operations of the Body, is in Health; he that cannot, is unſound and Sick. And the Latitude of Health extends it ſelf from the moſt perfect operation. to a ſenſible failing in the Operation: the Diſeaſe beginning from that ſenſible Depravation. Now neither in theſe, nor many other paeces, do's *Galen* make any mention of the *Medium*; tho ſometimes he puts a Neuter between Sound and Sick.

Cand. I Anſwer, *Galen* ſometimes takes Health in a larger ſence, ſometimes he contracts it within a narrower Compaſs;

paſs; Affirming, that there is a certain ſence in Habit, which is firm and ſtable, another in the Diſpoſition and Affection, which is not ſo durable, but rather ſo infirm, as to be ſubject to every ſlight Injury. Seeing therefore *Galen* accompts him ſound, in whom the wonted Offices of the parts do not ceaſe their proper Exerciſes, tho they operate but feebly; then certainly thoſe *Neuters* in decay, that are falling into Sickneſs, and thoſe *Neuters* in Health, who are upon recovery; he alſo reck'ns among the Sound, and takes in the ſtate of Neutrality within the Limits of Health. But when he excludes both Conditions as unſound, and not ſufficient to act according as Nature requires, there he grants a Neuter Condition, which is not ſound, in regard that preſervation is not proper for it; but is requiſite for Neuters falling into a Diſtemper, by way of Conſervation, and to thoſe that are newly recovered from a Diſtemper by way of Reſtoration.

Dean. How many are the Parts of *Phyſic*.

Cand.

Cand. Four. That which contains the Speculation of Nature, called *Physiology*; that which comprehends the consideration of Health; that which treats of the Symptoms and Affections, call'd *Pathology*; and the last which treats of Med'cines and Remedies in particular: Some there are who reckon five, making the Consideration of Causes and Symptoms to be two parts, tho indeed they are both comprehended under *Pathology*.

Dean. This Division of *Physic* does not please me. For Natural Phylosophy is a speculative Science; Physic an active Art; so that *Physiology* cannot be a part of both; but *Physiology* is a part of *Natural Philosophy*, and therefore no part of *Physic*.

Cand. Thus far you argue discreetly, Master; *Physiology* is a part of *Natural Philosophy*, therefore no part of *Physic*. But I deny *Physiology* to be a part of *Natural Philosophy*.

D. I prove it thus; Natural Philosophy, as of all other Animals, so it perfectly describes the Body of Man. Therefore *Physiology* is a part of Natural Philosophy.

C.

C. Philoſophy indeed conſiders the Body of Man as it is natural in general; but *Phyſiology* which is accompted the firſt part of *Phyſic*, conſiders the Body particularly, whether ſound, or diſtemper'd, or between both. So that *Phyſic* is by ſome ſaid to be particular to man.

Dean. How many things are perfectly requiſite for the obtaining the perfect knowledge of *Phyſic*?

Cand. Three; Things natural, wherein *Phyſiology* employs it ſelf: Things not natural, which the contemplation of Health appropriates to it ſelf, in the knowledge of which *Pathology*, in the expulſion and reſiſtance of which, the *Therapeutic* parts buſie themſelves.

D. Which d'ye call things Natural?

C. Thoſe things which conſtitute the Nature of Man.

D. How many ſorts of things Natural may be reck'n'd up?

C. Seven in all. The Elements; the Temperaments, the Parts, the Humors, the Spirits, the Faculties and Functions.

Of the Elements.

D. What is an Element?

C. An Element is the ſmalleſt part of that

that, of which it is an Element, *Gal.* l. 1. *of Elements.* Now he calls the ſmalleſt part the moſt ſimple; which cannot be divided into other parts different in *ſpecies.* An Element is therefore the moſt ſimple part of a mixt Body.

By others an Element is divided into a ſimple Body, of which any thing is firſt made, and into which at laſt it is again diſſolv'd.

D. By this reaſon the Bones, Muſcles, Fleſh, and other Similar parts ſhall be ſaid to be the Elements of Humane Body, becauſe they are ſimple Bodies of the Organic Members, are firſt conſtituted, and into which they are every one divided.

C. Not ſo: For though they appear Simple to the Senſes, yet are they really compos'd of the four Elements, and diſſolv'd at length into them again; in regard the laſt diſſolution of mixt Bodies ſtops in the Elements.

D. How! Are not the Elements themſelves, the common beginnings of Natural Body's, diſſolv'd into Matter and Form?

C. In

C. In thought it seems to be so, but not in reality. For the Elements are only to be divided by Reason, and not by actual Operation.

D. What Difference is there between Principles and Elements?

C. The Difference is twofold: First, The Elements proceed out of others before them, and out of one another. But Principles proceed neither from others, nor from themselves, but out of themselves produce all Natural things.

Secondly, The Elements are of the same *Genus* with those things of which they are Elements: But Principles cannot be of the same *Genus* with those things of which they are Principles; Wherefore in regard that Elements are Bodies, it is apparent, that those things of which they are Elements are Bodies; but the Principles of Bodies are Incorporeal.

D. How many Elements are there?

C. Four: Fire, Air, Water and Earth, which frequently by *Hippocrates* are call'd Hot, Moist, Cold and Dry.

D. By

D. By what Arguments are the Elements prov'd to be four?

C. Chiefly by three. First, because they are the first four Elements liable to the sense of Feeling, and so many real Agreements of Tangible Qualities. Next, because the four Elements concur to the forming of mix'd Bodies. Lastly, Because all mixt Bodies are dissolv'd back into the four Elements.

D. I would have thee demonstrate how Human Bodies are compos'd of these four Elements.

C. It is the general Assent of all that our Bodies are compos'd of Organic Members in the first place; then those Organic Members are perfected out of a Composure of similar parts, which similar parts deduce their Original from the Seed and Maternal Bloud, both proceeding from a mixture of Humors; which mixture arises from the Meat and Drink put into the Body; the product of which, whether the Flesh of Land-Creatures, or of Fish, whether Fruit-Trees, or Herbs and Flowers, is only the promiscuous concourse and mixture of the Elements. Seeing then our Nou-

rishment

riſhment proceeds from the Elements, from our Nouriſhment the Humors, from the Humors the Similar Parts, from the Similar Parts the Organic Members; from the Organic parts of Human Body, it is manifeſt that the ſame is compos'd according to the method of Nature, out of the four Elements: Moreover that Human Bodies conſiſt of thoſe firſt Elements, is plain from their laſt Diſſolution; for that when a man dies, all things return from whence they came. Thus the innate heat diſſipates and flies away to the Element of Fire. His Breath returns partly to the Fire, partly to the Air. The flowing Humor becomes Water again. The more ſolid, thick and firm parts, when once the Moiſture is exhauſted, dry up and moulder to duſt. This the moſt admired *Hippocrates* firſt gave us to underſtand, where he declares, that when Man expires, every thing ſeparates to its proper Nature, and returns to thoſe Elements of which it was at firſt compos'd. The Moiſt to the Moiſt; the Dry to the Dry; the Hot to the Hot; and Cold to the Cold.

D. Tell us more plainly how human Body is generated out of the four Elements.

The Body of Man is not compos'd of the Bodies of the Elements alone, but of their conjoyn'd Qualities, nor theſe neither pure, but intermixt and temper'd, according as they act or ſuffer among themſelves.

D. Repeat the Qualities of the ſeveral Elements.

C. Fire is hot in the Extream, remiſly dry. Air moiſt in Extremity, remiſly hot. Earth cold in the Extream, remiſly moiſt. The Earth dry in the Extream, remiſly cold. So that the firſt four Qualities are Heat, Cold, Moyſture and Drought: Of which the Elements are the firſt Subjects; and out of their Mixture and Temperament our Bodies are compos'd; which while the Mixture and Temperament remain equal and juſt, are in perfect Health; but when that Mixture and Temperament fails, or is alter'd by ſome Accident, the Body becomes diſtemper'd.

D. What is Mixture?

C. Mixture is the Union of Alter'd things apt to be mixt. *D.*

D. How is Mixture made, either according to the Qualities or the Forms, or in the whole?

C. Qualities are alter'd, Forms united, the whole Elements mixt with the whole.

D. Shew me more distinctly the Reason of Mixture.

C. Alteration precedes Mixture, or rather the Conflict of contrary Qualities precede the acting and suffering of the Touch; for all Physical Agents act by the Touch. And therefore all Elements that concur to constitute a mixt Body, touch one another in the first place; then act one upon another by their Repugnancy and Contrariety, and so by their mutual acting and suffering, divide themselves into the smallest parts imaginable, make way and enter every where, and this is call'd Mixture in the whole.

D. Then you say, Substances are mixt with Substances.

C. Why not?

D. Because no Mixture is made without Repugnancy; but Substance is not repugnant to Substance.

C. Sub-

C. Substance is not repugnant to Substance of it self, as it is Substance; but in respect of its Qualities. So Fire in its whole Form and Substance does not resist Fire; but one in its Quality; Fire being hot, and Water cold. Alteration is not a mutation or change of Forms, but Qualities. The Elements through their mutual Contests are alter'd in their Contests, are alter'd in their Qualities, and are temper'd by their being broken and pierc'd; taking away the Repugnancy, they are easily united. But from the Union of the Forms of every Element, one Form of a mixt Body arises.

Of Temperaments.

D. What is a Temperament?

C. A Temperament is a proportion of the four chief Elementary Qualities proper for the true exercise of the Natural Functions. *Avicen* defines a Temperament to be a Quality arising from the Elements proportionably mixt. *Galen* calls it the Beginning of Natural Functions and Faculties. *Averrhoes*, the Form

Form of a mixt Body. But this laſt Definition does not pleaſe me, becauſe the form of a mixt Body is a Subſtance, but Temperament is an Accident in the Order of Qualities.

D. Think you a Mixture of the firſt Qualities may be made without a Mixture of the Elements?

C. By no means. For tho in this, Temperament differs from Mixture, that the latter is made proper to the Elements, the former to the Qualities, yet are they ſo conjoyn'd, that neither Mixture can be made without the aid of Efficient Qualities, nor Temperament without the ſubſtance of all the Elements. So that Temperament is a kind of Harmony of the four principal Qualities, proceeding from the Mixture of all the Elements.

D. How many are the Differences of Temperaments in general?

C. Nine. One Temperate, eight without Temperature; of which four are ſimple; Hot, Cold, Moiſt, Dry, and as many compounded; as Hot and Moiſt, Hot and Dry; Cold and Moiſt, and Cold and Dry.

D.

D. What is that which is said to be Temperate?

C. That which the *Greeks* call well-temper'd, which is as it were the Rule and Measure of all Temperaments.

D. Of how many kinds is it?

C. Twofold. The one Temper'd absolutely and to weight; the other to Justice in several *Genus*'s.

D. What call ye Temperament absolute and to weight?

C. That in which there is an even and equal Portion of Elements mixt together; no more of hot then moist, no more of cold then dry.

This *Galen* believes to be rather imaginary, then real; or if at any time it happen to be, yet that it lasts but a very short time.

D. What call ye Temper'd to Justice in several kinds?

C. That which does not contain an exact evenness of Contraries, but such a decent Mediocrity as its Nature requires, and best agrees with the *Genus* or *Species*: So that the equality of the Mixture is not to be measur'd by Arithmetical, but Geometrical Proportion.

For

For Justice gives to every thing its due, according to Dignity.

D. What are the simple Temperaments without Temper?

C. Such Temperatures wherein one of the four Qualities exceeds, as either Heat, Cold, Moisture, or Drought.

D. Which are the Compounded?

C. In which there is an Excess of two Qualities: as a Temperature hot and moist, in which the Heat exceeds the Cold, and Moisture Driness. Cold and dry, which has more of Cold then Heat, and more of dry then moist.

D. Thou hast in vain distinguish'd the Temperaments into Simple and Compound; when there is no simple Temperaments, but all are compounded.

C. That I deny.

D. I prove it thus: A Simple Temperament is that wherein one only Element prevails; as Hot, in whose Temperament Fire prevails; Cold, in which Fire overcomes.

But every Element has two Qualities; for Fire is hot and dry, Water cold and moist.

Therefore there is no simple Temperament

C.

C. That is call'd a Simple Temperament, wherein one Quality prevails, not one Element.

D. Againſt thy Anſwer I thus argue:

Seeing that Quality is an Accident, it cannot ſubſiſt by it ſelf without a Subject: And therefore if any Quality of an Element prove ſuperior, of neceſſity he Element to which it belongs muſt prevail.

C. Altho every Element have two Qualities, there is but one which is predominant, from which the Temperament derives its name: But therefore is it call'd a Temperamemt hot or cold, becauſe the Heat prevails over the contrary Cold, or the Cold over the contrary Heat, with an equality of moiſt and dry: And it it call'd a moiſt and dry Temper; becauſe the moiſt is more powerful then the dry, or the dry then the moiſt, with an Equality of hot and cold.

Of the Parts.

D. Thus much for the Elements and Temperaments; now let us come to the Parts. What is a Part?

C. The Word *Part*, in a large ſenſe, ſignifies whatever makes up the whole frame of Human Body; for whatever compleats and perfects the whole, is call'd a Part, as *Galen* teſtifies. In this large and extended ſignification *Hippocrates* uſes the Word, when he calls the Humors and Spirits Parts. But by *Fernelius* a *Part* is properly deſcribed to be a Body cohering to the whole, conjoyn'd by Life, common to both, and provided for ſuch a Uſe or Function: By which Definition Humors and Spirits are excluded out of the number of Parts, becauſe they never ſtay or cohere, but are carry'd with a ſwift motion through the Veins and Arteries.

D. What is the Diviſion of Parts?

C. The Diviſion of Parts is manifold; but the chief Diviſion is into ſuch as contain, and ſuch as are contained.

D. Which are the containing parts?

C.

C. The ſolid parts which are upheld by themſelves.

D. How are they divided?

C. Into Similar and Diſſimilar.

D. What are Similar Parts?

C. Similar Parts, ſo call'd, as being of the ſame Nature, are ſuch as conſiſt of one equal Subſtance, every way like to its ſelf, in which as being ſmalleſt to the Sence, the Diſſolution of the Body conſiſts; for which reaſon they are ſometimes call'd Simple and Primary; and ſometimes ſenſible Elements, as appearing moſt ſimple to the Senſes.

D. How are Similar Parts divided?

C. Into Spermatic and Sanguine.

D. What are the Spermatick Parts?

C. Such as conſiſt of Seed.

D. How many are the Similar Spermatic Parts?

C. Nine. Bones, Muſcles, Ligaments, Fibres, Membranes, Nerves, Veins, Arteries and Skin.

D. But I ſay, Nerves, Veins, Arteries and Skin are Diſſimilar Parts; for *Galen*, *Hippoc.* and *Plat.* Of the *Uſe of the Parts*, aſſert, that the Nerves are Marrowy within, Membrany without; that

that the body of the Veins and Nerves are interwoven with Membranes, and ſeveral *Fibres*; and that the Skin conſiſts of Nerves, Veins and Arteries; and therefore they ought not to be numbred among the ſimilar Parts.

C. I anſwer, There are two ſorts of Similar Parts; for ſome are really Similars, as Bones, Muſcles, Ligaments, Fibres, Membranes; other only in the judgment of Sence; and ſo Nerves, Veins, Arteries and Skin ſhall be Similar Parts, becauſe upon the firſt view their ſubſtance ſeems to be of the ſame kind.

D. Which are the Sanguinary Parts?

C. Which have their Original from the Blood, as Fleſh and Fat.

D. Which are the Diſſimilar Parts?

C. The Diſſimilar Parts are ſuch as are not compos'd of parts of the ſame Nature, but of ſeveral differing in *Species.* They are otherwiſe call'd Organic, as being the Inſtruments of which the Faculties and Functions of the Mind make uſe.

D. How are the Organic Parts divided?

C. Into Animal, Vital and Natural;

and every one of these, into Principal and Assistant.

D. What d'you call the Animal, Vital, and Natural Parts?

C. The Instruments of the Animal, Vital and Natural Functions.

D. What d'ye call the Principal part?

C. That part which governs the rest.

D. Which are the Assisting parts?

C. Those which are subservient to the Principal, and derive their Original from it for the most part.

D. Which is the principal Organ of the Animal Function?

C. The Brain; for it is the common Original of all the Animal Functions, as well sensitive, as moving; the Seat of the Animal Spirit, and the beginning of the Nerves.

D. How many are the Organs assisting the Brain in the exercise of the Animal Function?

C. Twofold; for some conveigh the Animal Faculty to sense and motion, others operate; of which sort are all the proper Organs of every Sense, exterior and voluntary motion.

D.

D. Which are the Organs that conveigh the Faculty of ſenſe and motion?

C. The ſenſitive and moving Nerves?

D. Which are the proper Organs of every Senſe?

C. The Eyes, of ſeeing; the Ears, of hearing; the Noſe, of ſmelling; the Tongue, of taſte; and the Skin, of feeling.

D. which are the proper Organs of voluntary motion?

C. The Muſcles.

D. Which is the principal Organ of the Vital Functions?

C. The Heart; for it is the fountain of Vital Faculty and Spirit; the principal Seat of native Heat, and the Original of the Arteries.

D. Which are the Organs ſubſervient to the Heart?

C. They are twofold; the Organs of Reſpiration, and of the Pulſes.

D. Which are the Organs of Reſpiration?

C. They are of three ſorts; ſome for conveighance, others for reception, others for motion.

The Organs that conveigh the Air,

the Wind-pipe and rough Artery: The Lungs receive the Air down in, and prepare it for the Heart: The moving Organs are ſixty five Muſcles, dilating and contracting the Breaſt; for the Air is not drawn, nor the Vapors excluded, without the motion of the Breaſt.

D. Which are the Inſtruments for the Pulſes?

C. The Arteries.

D. Which is the principal Organ of the Natural Functions?

C. The Liver; for it is the Original of the natural Faculty, and of all the Veins, and the firſt Inſtrument of the generation of Blood.

D. How many ſorts of Organs are ſubſervient to the natural Faculty?

C. Two ſorts; for ſome are appropriated for nouriſhment, others appointed for generation.

D. Which are the aſſiſting Organs of nouriſhment?

C. They are of three ſorts; ſome for preparation, ſome for purgation, and ſome for diſtribution of the Nouriſhment.

D.

D. Which are for preparation of the Nouriſhment?

C. The Mouth and Stomach prepare the Nouriſhment, the one by Maſtication, the other by Concoction.

D. Which ſerve for Purgation?

C. They are of two ſorts: for it is the Office of ſome to purge the *Chylus*; for the Excrements of the *Chylus* are ſent forth from the Belly; but the Bladder of the Gall, the Spleen, the Kidneys and Bladder are the Organs appointed to purge the Bloud; for they receive and ſeparate from the Bloud thoſe excrementitious Humors begot in the Chylous matter at the time that it turns to Bloud.

D. Which ſerve for the Diſtribution of the Nouriſhment?

C. The Veins,

D. Thou haſt reck'nd up all the Organs ſerving to Nouriſhment, now give me an accompt of the Organs of Generation.

C. The Organs of Generation, ſome are common both to Male and Female, ſome proper to each Sex.

D. which are common to both Sexes?

C. Testicles and Spermatick Vessels, as well preparing, as conveighing the Seed.

D. Which Proper?

C. The Yard to the Male, the Womb to the Female.

Of the Humors.

D. Having thus reck'nd up the parts containing, now for the parts contain'd. Which then are the Parts contain'd?

C. The fluid parts, which are supported by the help of others, such as are the Humors and Spirits.

D. How many Humors are contain'd in the Body?

C. Besides the Primogeneous Humor, or that which comes naturally of it self, there are two other adventitious, that is to say, the Alimentary and Excrementitious.

D. What d'ye mean by the Primogenious Humor?

C. A certain Oily substance, bred in the more solid parts of the Body, from their first Original, being the Basis and Seat of Spirit and innate Heat, and is therefore

therefore call'd by the name of Radical Moisture.

D. Which d'ye call the Alimentary humors?

C. The Juices of the solid parts appointed for nourishment, which derive their original from a commixture of the four Elements.

D. Which the Excrementitious?

C. The superfluous moisture in the Body, useful to Nature.

D. How are the Alimentary humors distinguished?

C. Into Primary and Secondary.

D. Which are accompted the Primary?

C. Those which are distributed by the *Chylus* in the Liver, by the Power of its natural inbred heat, through the Veins to the several parts of the Body for their Nourishment.

D. How many Primary Humors are there?

C. Four. Bloud, Choler, Melancholy, and Flegm. Which are all mix'd together in the Veins. This mixture of the four Humors is call'd the *Sanguinary* Mass by reason that the Bloud has the greatest share in it.

D. What is to be underſtood by the Word *Blood?*

C. The Word Blood is ſometimes taken in a diffuſive Sence for the whole Maſs of theBloud; but properly it ſignifies the more pure and enlivening part of it.

D. What is the Temperature of the Bloud?

C. The Bloud, generally taken for the whole Maſs of Bloud, is well temper'd, in regard the temperature ariſes from an equal mixture of the future contrary humors; together with a juſt proportion and decent Harmony of the ſame: but being conſider'd in it ſelf, as pure and limpid, it is hot and moiſt, and ſomthing of the nature of Air: Nor is it differenc'd from the reſt of the humors by reaſon of this peculiar temper only, but alſo by its Conſiſtency, Colour, Taſte and Uſe.

D. What is the Conſiſtency of the Bloud, what its Colour, Taſte and Uſe?

C. The Bloud is of a conſiſtency ſo thin, that while it is kept within the bounds of Nature, it appears neither thicker

thicker nor thinner, of a red Colour, and ſweet Taſte. It nouriſhes chiefly the muſculous parts, while it hai the predominancy; and makes men fleſhy, lively, handſom, good diſpoſition'd and cheerful.

D. In what Ages is the Bloud moſt prevalent?

C. In Children, Youth and Young men; thus *Galen* affirms, That Boys, Young men, and Striplings between both, enjoy moſt of the ſanguine Humor, as in whom the firſt Principles of Life are yet moſt vigorous.

D. When does it moſt abound in the Body?

C. The Bloud is moſt plentiful in the Spring, becauſe then the Froſts are diſſolv'd, and the Waters are let looſe, according to the Opinion of *Hippocrates?*

D. What is *Choler?*

C. Alimentary Choler is the more thin part of the Sanguinary Maſs, partaking of the Nature of Fire, in Temperament hot and dry, of a pale or yellow Colour, bitter in Taſte; and cauſes men to be lean, tough, active, raſh and

the Wind-pipe and rough Artery: The Lungs receive the Air down in, and prepare it for the Heart: The moving Organs are ſixty five Muſcles, dilating and contracting the Breaſt; for the Air is not drawn, nor the Vapors excluded, without the motion of the Breaſt.

D. Which are the Inſtruments for the Pulſes?

C. The Arteries.

D. Which is the principal Organ of the Natural Functions?

C. The Liver; for it is the Original of the natural Faculty, and of all the Veins, and the firſt Inſtrument of the generation of Blood.

D. How many ſorts of Organs are ſubſervient to the natural Faculty?

C. Two ſorts; for ſome are appropriated for nouriſhment, others appointed for generation.

D. Which are the aſſiſting Organs of nouriſhment?

C. They are of three ſorts; ſome for preparation, ſome for purgation, and ſome for diſtribution of the Nouriſhment.

D.

D. Which are for preparation of the Nouriſhment?

C. The Mouth and Stomach prepare the Nouriſhment, the one by Maſtication, the other by Concoction.

D. Which ſerve for Purgation?

C. They are of two ſorts: for it is the Office of ſome to purge the *Chylus*; for the Excrements of the *Chylus* are ſent forth the Belly; but the Bladder of the Gall, the Spleen, the Kidneys and Bladder are the Organs appointed to purge the Bloud; for they receive and ſeparate from the Bloud thoſe excrementitious Humors begot in the Chylous matter at the time that it turns to Bloud.

D. Which ſerve for the Diſtribution of the Nouriſhment?

C. The Veins,

D. Thou haſt reck'nd up all the Organs ſerving to Nouriſhment, now give me an accompt of the Organs of Generation.

C. The Organs of Generation, ſome are common both to Male and Female, ſome proper to each Sex.

D. which are common to both Sexes?

C. Testicles and Spermatick Vessels, as well preparing, as conveighing the Seed.

D. Which Proper?

C. The Yard to the Male, the Womb to the Female.

Of the Humors.

D. Having thus reck'nd up the parts containing, now for the parts contain'd. Which then are the Parts contain'd?

C. The fluid parts, which are supported by the help of others, such as are the Humors and Spirits.

D. How many Humors are contain'd in the Body?

C. Besides the Primogeneous Humor, or that which comes naturally of it self, there are two other adventitious, that is to say, the Alimentary and Excrementitious.

D. What d'ye mean by the Primogenious Humor?

C. A certain Oily substance, bred in the more solid parts of the Body, from their first Original, being the Basis and Seat of Spirit and innate Heat, and is therefore

therefore call'd by the name of Radical Moiſture.

D. Which d'ye call the Alimentary humors?

C. The Juices of the ſolid parts appointed for nouriſhment, which derive their original from a commixture of the four Elements.

D. Which the Excrementitious?

C. The ſuperfluous moiſture in the Body, uſeful to Nature.

D. How are the Alimentary humors diſtinguiſhed?

C. Into Primary and Secondary.

D. Which are accompted the Primary?

C. Thoſe which are diſtributed by the *Chylus* in the Liver, by the Power of its natural inbred heat, through the Veins to the ſeveral parts of the Body for their Nouriſhment.

D. How many Primary Humors are there?

C. Four. Bloud, Choler, Melancholy, and Flegm. Which are all mix'd together in the Veins. This mixture of the four Humors is call'd the *Sanguinary* Maſs by reaſon that the Bloud has the greateſt ſhare in it.

D. What is to be understood by the Word *Blood?*

C. The Word Blood is sometimes taken in a diffusive Sence for the whole Mass of theBloud; but properly it signifies the more pure and enlivening part of it.

D. What is the Temperature of the Bloud?

C. The Bloud, generally taken for the whole Mass of Bloud, is well temper'd, in regard the temperature arises from an equal mixture of the future contrary humors; together with a just proportion and decent Harmony of the same: but being consider'd in it self, as pure and limpid, it is hot and moist, and somthing of the nature of Air: Nor is it differenc'd from the rest of the humors by reason of this peculiar temper only, but also by its Consistency, Colour, Taste and Use.

D. What is the Consistency of the Bloud, what its Colour, Taste and Use?

C. The Bloud is of a consistency so thin, that while it is kept within the bounds of Nature, it appears neither thicker

thicker nor thinner, of a red Colour, and ſweet Taſte. It nouriſhes chiefly the muſculous parts, while it hai the predominancy; and makes men fleſhy, lively, handſom, good diſpoſition'd and cheerful.

D. In what Ages is the Bloud moſt prevalent?

C. In Children, Youth and Young men; thus *Galen* affirms, That Boys, Young men, and Striplings between both, enjoy moſt of the ſanguine Humor, as in whom the firſt Principles of Life are yet moſt vigorous.

D. When does it moſt abound in the Body?

C. The Bloud is moſt plentiful in the Spring, becauſe then the Froſts are diſſolv'd, and the Waters are let looſe, according to the Opinion of *Hippocrates?*

D. What is *Choler?*

C. Alimentary Choler is the more thin part of the Sanguinary Maſs, partaking of the Nature of Fire, in Temperament hot and dry, of a pale or yellow Colour, bitter in Taſte; and cauſes men to be lean, tough, active, raſh and

hasty, nourishing those parts which are most akin to its Nature, wherein it differs from the excrementitious.

D. What is the excrementitious Choler?

C. That which is sent to the Bladder or Bagg of the Gall, to hasten the expulsion of the Excrements, and to cleanse the Guts of any slimy matter sticking to them.

D. In what sort of persons is Choler most predominant?

C. Yellow Choler abounds most in those who are in the Prime of their Age, as *Galen* avers.

D. When does it most abound?

C. Choler abounds most in the Summer, as *Hippocrates* declares: as also in a dry season of the Air, for that drought renders the hands more Choleric in quality, as *Galen* delivers his judgment.

D. What is Melancholy?

C. Alimentary Melancholy is the thicker part of the Sanguinary Mass, of the nature of the Earth, in temper cold and dry, of a black colour, sowr in taste, and renders men sad, thoughtful, morose,

morose, severe and constant; it nourishes the most solid and dry parts of the Body, as the Bones; where it differs from the excrementitious.

D. Which is the excrementitious Melancholy?

C. That which is carried to the Milt; where it is separated from the more useful Juice that affords it nourishment, and so poured out into the Stomach, to excite the Appetite, and to strengthen the Faculty which retains the meat there during Concoction.

D. What sort of People are most subject to Melancholy?

C. Black Melancholy is most exuberant in the declining Age of Men, by the Authority of *Galen.*

D. When does it most abound in the Body?

C. Black Melancholy abounds most in the Autumnal Season, as *Hippocrates* relates.

D. What is Flegm?

C. Alimentary Flegm is the more liquid part of the Sanguinary Mass, of the nature of Water, in temper cold and moist, of a white colour, and sweet Taste,

Taſte, or rather without any ſavour. It makes men ſloathful, ſleepy, dull, fat, white, and effeminate; it nouriſhes the Brain, and other cold and moiſt parts of the Body; wherein it chiefly differs from the Excrementitious.

D. What is the Exerementitious Flegm.

C. The *Serous* or Whey-like ſuperfluity which the Kidneys ſeparate from the Bloud, and conveigh to the Bladder through the *Vreters*, where it is called Urine.

D. At what Age is Flegm moſt redundant?

C. Flegm abounds moſt in old Age, by reaſon of the decay of the Natural Heat.

D. When does it moſt abound in the Body?

C. The Winter fills the Body with Flegm, by reaſon of the great plenty of Rain, and the length of the Nights, as *Hippocrates* declares. A moiſt Conſtitution of the Air works alſo the ſame Effect; for the moiſture of the ambient Air increaſes flegmatic Humors, and begets a great many watery ſuperfluities.

D.

D. Which are accounted the ſecondary Humors?

C. Such as derive their Original from the former in any part of the Body; where they are more exactly prepar'd by the laſt concoction: from whence two manifeſt Excrements proceed, Sweat and Ordure; beſides what goes forth by inſenſible Tranſpiration.

D. How many are the ſecondary Humors?

C. They are reck'nd to be in number four; according to the diverſity of thoſe Alterations which they undergo, while they are prepar'd for the nouriſhment of every part.

The firſt is that which is contain'd in the ſmall Veins, thence ready to empty it ſelf into the vacant ſpaces.

The ſecond, that which being diffus'd into the ſubſtance of the Part, penetrates it like a kind of Dew.

The third, that which gathering about the Hair, ſticks to it.

And the laſt is a thickn'd Liquor that ſticks in ſuch a manner to the Fibres, that it ſeems to be chang'd into the ſubſtance of a Similar Part. And thus the

Hu-

Humors through the variety of their Alteration, at length change into the Nature of the Body.

D. Think'ſt thou the Humors conſtituting the Nature of the Body to be perpetually Natural?

C. Not ſo: for as when the Humors obſerve their Mixture and Temper, they are natural; ſo when they fall from their equal Conſtitution, they become devious, and wanderers from Nature. Whence it happens that Bodies are ſometimes ſound, ſometimes ſick; according to that of *Hippocrates*, containing in it ſelf Bloud and Flegm, black and yellow Melancholy, by which the Nature of the Body is conſtituted, and by means of which it is either ſick or well; for by the benefit of theſe it is in health when they anſwer one to another in reference to Temperament, in Quantity, and Quality; and in reference to Mixture, when they are mix'd, and not ſeparated one from the other.

But the Body is ſick through the ill operation of theſe; when in reference to Temperament, one abounds, the other is defective in Quality; or when

in

in Quality, when the faculty of the one is more intenſe, of the other more remiſs. Or elſe in reference to Mixture, when one Humour ſeparates from the reſt of the Maſs; for when one Humour is ſeparated from the reſt of the Maſs, there muſt of neceſſity be ſome Diſtemper in that part, from whence the Humour is departed contrary to Nature; or in that part where it overflows contrary to Nature; which Humour departing from the reſt, if it be expell'd without the Body, begets a ſimple Diſeaſe; but if it remain within the Body, it will cauſe a double Diſtemper in that Part which it has left, through Evacuation, and in the Part where it abounds, by Repletion.

D. How does the Blood deviate from the Rule of Nature?

C. When it grows corrupt, that is, when the thinner portion of it turns to yellow, the thicker to black *Choler*; by which it becomes fuller of Choler and Melancholy: Or if it be vitiated by other Humors which flow into the Veins from the Bag of the Gall, or any other Parts.

D.

D. How does Choler deviate from Nature?

C. When either within or without the Veins it changes its Nature.

D. How many sorts of Choler are bred in the Veins contrary to Nature?

C. Three sorts; the pale, the yolk-colour'd, and the black.

D. How does Choler become pale?

C. By the mixture of the serous Humour.

D. How of the colour of the Yolk of an Egg?

C. It is compounded of yellow and pale, while the Acrimony of the Unnatural Heat is boyl'd up as it were to a Consistency, so that of a thin, it becomes a thick substance, and the colour of it is likewise heightn'd, resembling the colour of a raw yolk of an Egg.

D. How does black Choler depart from its natural course?

C. Black Choler is made of the Vitelline by the extremity of Heat and Burning.

D. How many sorts of Choler are bred out of the Veins contrary to Nature?

C.

C. Three ſorts; the Leek-colour'd, the Ruſt-colour'd, and the Woad-colour'd.

D. What is the Matter which compounds them?

C. They are generated chiefly in the Stomach, of Meats that are of vicious and evil Juice; and the Vitelline Choler poured forth into the Stomach, is frequently chang'd into one or other of theſe, contracting a change of colour from the coldneſs of the Place.

D. What cauſes the Effects of Melancholy againſt Nature?

C. When the Melancholic Humor, by extremity of Heat is as it were burnt to aſhes; ſo that it becomes ſharp and biting, differing from the Melancholic Juice, as burnt Lees from not burnt. This ſort of Melancholy is call'd Black Choler, and Black-choleric Humor.

D. What cauſes in Flegm its contra-natural Effects?

C. When it is corrupted either in the Veins, or without the Veins.

D. How many ſorts of Flegm are bred in the Veins againſt Nature?

C.

C. Two sorts; *Acid* and *Salt.*

D. What is the *Acid*;

C. That which is chiefly raw and crude, which besides the first and imperfect Alteration in the Stomach has had no other Concoction.

D. How comes Flegm to be salt?

C. By the corruption of sweet Flegm through the mixture of the serous Humour.

D. How many sorts of Flegm are bred without the Veins?

C. Four sorts; the Watery, the Snotty, the Glassy, and the Pargetty.

D. What is the Watery?

C. That which is so thin that it distils from the Nostrils, or falls from the Brains upon the lower parts like Water.

D. What is the Mucous?

C. That which by the heat of the Parts is thicken'd into the substance of Snot.

D. What is the Vitrous or Glassy;

C. That which in colour and substance is like melted Glass, thicker and colder then the Snotty.

D.

D. What the *Pargetty?*

C. That which at length becomes as thick and hard as Parget; such as is sometimes seen in the Joynts, in which, after preceding thinner distillation, and dissolutions of the thinner part of the Matter, at last appears a piece of Flegm hardn'd like a Pumice-Stone.

Of the Spirits.

D. Leaving the *Humors*, let us proceed to the *Spirits.* Why are they call'd Impulsive by *Hippocrates?*

C. Because that by their means the Corporeal Bulks of Living Creatures are mov'd, perceive, live and subsist; even by their aid the dull and heavy bodies of living Creatures are subjected to the Empire of the Soul, and brought under its government and power. Moreover, by means of them, the corporeal substance coheres with the incorporeal; whereby it comes to pass, that they are as it were the Bands that tie both Soul and Body together.

D.

D. What is a Spirit?

C. A Spirit is an Airy, thin, transparent Substance, the seat of natural Heat, the Vehicle of the Faculties, and the first Instrument that sets the Functions at work.

D. How many sorts of Spirits are there?

C. Two; the one innate, and the other infus'd.

D. What is the innate?

C. That which was ingrafted into the several Similar Parts by the first Beginnings of Generation; the foundation of which is the *Radical Moisture*.

D. Which is the infus'd?

C. That which flows in from elsewhere, and cherishes and preserves the innate, every where conveighing Faculty and Heat, to enable the Functions in their several Duties.

D. Of how many sorts is it?

C. Threefold; Animal, Vital, and Natural.

D. What is the Animal Spirit?

C. A Spirit begat in the Ventricles of the Brain, of Vital Spirit, and inspir'd Air; whence being distributed through the

the moving and sensitive Nerves, it renders all the Parts of the Body capable of Sence and Motion.

D. What is the Vital Spirit?

C. That which is bred in the left part of the Heart, of the natural Spirit, and the Air suckt in by the Lungs, whence it is convey'd through the Arteries to every part, to cherish the inbred Spirit, corroborate the natural Heat, and restore strength.

D. What is the Natural Heat?

C. That which proceeding from the Liver, is diffus'd together with the Bloud through all the Veins, the Cause of Generation, Nourishment and Growth.

Of the Faculties.

D. Thus far we have discours'd of the Parts both Solid and Fluid, of Human Bodies; let us say something concerning the Faculties and Functions of the Soul. Give me then the Definition of a Soul.

C. A Soul is the form of a Living Body. By *Aristotle* it is defin'd the *Entelechy* of a Natural, Organic Body, potentially having Life.

D.

D. What is meant by *Entelechia*?

C. Some interpret the Word to be the gaining of Perfection; others the Act of Perfection; but the latter Interpretation does not pleaſe me; for the Soul is not an *Act*, but the Efficient Cauſe of the Act. And thus Life is the Act of the Soul, not the Soul it ſelf.

D. Seeing then we are come to the conſideration of Man, I would have thee explain what the Soul of Man is.

C. It is that which gives him Vegetal, Senſual and Intellectual Life. By *Ariſtotle* it is defin'd, to be the Beginning of Living, Perceiving and Underſtanding. By others, the firſt Cauſe of all the Functions of our Body, for the performance of which, it is endued with a manifold Ability or Faculty.

D. What is Faculty;

C. It is the inbred power of the Soul, of which ſhe makes uſe for the producing of Actions. By *Galen* it is defin'd, The Efficient Cauſe of Actions; and is therefore a *Faculty*, becauſe whatever it does, it is able to do: ſo that under the Word *Faculty* is comprehended that which has a Power to act.

D.

D. Whydoes *Galen* refer the Cauſe of Action to *Temperament?*

C. Becauſe Temperament is the *Cauſe* why the Soul performs her Actions, *without which ſhe could not.* Therefore, ſayes *Galen*, in his Book of *Conjecturing by the Pulſes*, The Soul is ſeated in the commodious Temperament of the ſeveral Parts; for that then every Part performs with vigor its proper Office, when in beſt Temper. On the other ſide, it acts amiſs and feebly, when it is out of Temper.

D. Then the Soul it ſeems, flows from Temperament, unleſs you take the Soul to be Temperament it ſelf.

C. I do not believe the Soul to be Temperament, becauſe the Soul is a Subſtance; but Temperament is only an Accident: But I believe that *Faculty* flows from both; from the Soul, as from the Eſſential Form, which is the firſt and chief Cauſe of all thoſe Actions which we daily perform: from Temperament, as from the accidental form, which is the aſſiſting Cauſe, without whoſe aid Souls cannot produce Actions.

D.

D. How many ſorts of Faculties are there?

C. The Eſſence of the Soul is purely uncompounded, becauſe there is but one form of one Body; but *Faculty*, by the Phyſicians is ſaid to be threefold; Animal, Vital and Natural.

D. Nature, the Architectreſs of the Body, when ſhe firſt begins to raiſe the Frame, bequeaths ſeveral *Faculties* to the ſingle Parts, for the preſervation of the whole; therefore there are as many Faculties of the Soul, as Parts of the Body.

C. The Parts of the Body are endued every one with their proper Faculties, on purpoſe to ſerve the whole with ſo many Actions which it cannot want; ſo that the number of Faculties and Organic Parts muſt be equal. But as the Parts, ſo the Faculties are contain'd under three Principal Kinds; Animal, Vital and Natural.

D. What is the Animal Faculty?

C. It is that which is only enjoy'd by Animals; from whence it derives its Name.

D.

D. Of how many sorts is the Animal Faculty ?

C. The Animal Faculty is threefold ; Principal, perceiving and moving.

D. Which is the Principal Faculty ?

C. That which resides only in the Brain, and in no other of the Organs.

D. Of how many sorts is it ?

C. By *Galen* it it is said to be threefold ; Imagination, Ratiocination and Memory : But the first and last are referred only to the interior Sense, by those to whom the Understanding, only proper to Man, seems worthy the name of Principal.

D. What is Imagination ?

C. It is that which receives and apprehends the Images and Idea's of things objected to it, and accepted by the Senses ; out of which being for the most part mixt and confus'd, it produces and forms many things which before fell not under the power of the senses.

D. What is Ratiocination ?

C. The Mind is that with which Man endu'd, excels all other Creatures, by whose assistance it understands and knows things incorporeal, and forms

abstracted from all Matter; drawing universal Notions of things sometimes out of one, sometimes out of another.

D. What is Memory?

C. It is that which stores and lays up within it self the forms and Images of Things represented by the Phansie, and recall'd to the judgment of Reason.

D. Where are the Principal Faculties of the Soul lodg'd?

C. The *Arabians* lodge the Imagination in the foremost Ventricles of the Brain, Reason in the middle, and Memory in the hindermost; but the *Greeks* deny them to be confin'd to places, affirming them to be diffus'd through all the corners, and over all the substance of the Brain.

D. What think you of this Controversie?

C. I do not like the Opinion of the *Arabians*, though grounded upon probable Arguments. *Avicen* and *Averroes* endeavour to demonstrate that the Faculties have their distinct Seats from hence, because that one of them sometimes is deprav'd, without any hurt to the other; concluding thence the improba-

probability that differing *Faculties* should exist in the same Part of the Subject. I confess indeed that many times one of the *Faculties* is deprav'd, without any harm to the other; for there is in *Galen* an excellent Story of *Theophilus*, who believ'd that the Musicians were playing by his Bed-side, and order'd them to be put out of the Room, tho otherwise he talk'd rationally enough; so that there the Imagination was only deprav'd. There is another Story of a *Lunatic*, who having made fast his doors, brought several Dishes to the Window, which he call'd by several Names, asking every one that pass'd by, whether they did command him to throw them away? Here the Reason was out of order. Another Story we find in *Thucydides*, of many, that while the Pestilence raged in *Greece*, were so forgetful of every thing, that they neither knew their own Parents nor Acquaintance: Here the Memory was only deprav'd. But that proceeded from the various Constitution of the Body; for the Soul being pure and without mixture, according to the variety of

the Temperament, and ſtructure of the Inſtruments, cannot every where operate alike, nor has an equal power in all things. Some we obſerve by Nature excelling in Wit and Imagination, tho of ſhallow Memories and Reaſon; others that have great Memories without Reaſon or Judgment; others to have a ſolid and natural Judgment, whoſe Imagination is defective, and Memory but ſmall: ſo that it is no wonder to ſee ſome whoſe Imagination is diſorder'd with a *Delirium*, their Memory and Reaſon untouch'd; for the ſtronger *Faculty* more powerfully reſiſts external Injuries, the weaker more eaſily yields. As therefore in one and the ſame Particle there are various natural Faculties, the attractive, retentive, concretive, and expulſive, of which one is frequently diſturb'd, the other remaining ſound and unhurt, and yet no Phyſician will affirm them to be in ſeveral Seats, the ſame with *Galen*, I conclude, as to the Principal Faculties. Nevertheleſs the *Arabians* urge that Imagination is in the foremoſt, Reaſon in the middle, and Memory in the hinder Ventricles of the Brain,

Brain, upon an Inference drawn from thence, That the foremoſt part of the Brain is ſofteſt, and more fit to receive Idea's; the hinder part harder, and more proper to retain the Notions receiv'd. But I deny the Conſequence, for what has been already ſaid; yet grant withal that the Principal Functions are more ſudden in their Actions in the foremoſt Part of the Brain, in the hinder Part more perfect; becauſe the one is harder, the other ſofter: as we ſee, that if the whole ſubſtance of the Brain be ſomewhat dry, the Memory prevails; if moiſt, the Imagination; if temperate, the Judgment.

The followers of the *Arabians*, alſo further object, by the Teſtimony even of *Galen* himſelf, that there are ſeveral Cells, the one more noble then another, as being the Seats of the more noble Faculties. But *Galen* prefers the hindmoſt Ventricle before the reſt, not that the Memory is there ſeated, the Reaſon in the middle, the Imagination in the foremoſt; but becauſe the Imagination and Reaſon are more imperfect in the foremoſt, the Memory more per-

fect in the middle, most perfect behind, because there the Animal Spirit is brought to its Perfection.

They add, that *Galen*, the Imagination being deprav'd, apply'd Topic Remedies to the fore-part of the Head, as being the Seat of the Fancy: But they do not observe that *Galen* took the same course in all Affections of the Brain; as in Drowsiness, the Apoplexy, Phrensies and Melancholy; not that the Seats of the *Faculties* were various, but to the end the force of the Medecine might penetrate more swiftly to the innermost Parts of the Brain, by reason of the thinness of the Scull, and the *Coronal* Closure.

D. Most learnedly have you refuted the false Opinion of the *Arabians*, concerning the Seat of the Principal *Faculties*. Let us proceed to the Assistant *Faculties*. What is the sensible *Faculty*?

C. It is that which from the Brain conveighs through the Nerves Sense into the whole Body by degrees.

D. What is Sense?

C. Here it is taken Metonymically for the Act of feeling; but properly is a

Faculty

Faculty diffus'd by the Animal Spirit, the ſenſitive Organ interceding, by which things ſenſible are perceiv'd.

D. Of how many ſorts is Senſe?

C. Twofold. Interior and Exterior.

D. Which is the Interior Senſe?

C. It is that which diſtinguiſhes the Objects of the ſeveral Exterior Senſes.

It is commonly call'd Common Senſe; for that all the External Senſes are ſeated round about it, into whoſe Organs the Branches of the Nerves are diſperſt, by which the Soul powrs forth her Efficacy. the Primary Senſe, as King and Judge, has his Seat in the Body of the Brain, from whence, as from a Turret it contemplates all Idea's of things brought from without by the Adminiſtring ſenſes, and obſerves all the Actions of the Senſes. *Galen* comprehends the Imagination under common Senſe.

D. How many are the Exterior Senſes?

C. Five: Seeing, Hearing, Smelling, Taſting, Feeling.

D. What is Sight?

C. A Senſe ſeated in the Eyes, which receives Colours through a *Medium* truly conſpicuous.

D. What the Hearing?

C. A Senſe ſeated in the Ears, perceiving Sounds.

D. What is Smelling?

C. A Senſe perceiving Scents convey'd through the Noſtrils.

D. What is Taſting?

C. A Senſe reſiding in the Tongue, which judges of the ſeveral Taſts and Savors of things.

D. What is Feeling?

C. A Senſe which being confin'd to no proper *Organ*, but equally diffus'd over all the Body by the help of the Nerves, obſerves all tangible Qualities, and their Differences, as Heat, Cold, Moiſture, Drineſs, Hardneſs, Softneſs, Roughneſs, Smoothneſs, *&c.*

D. What is the moving Faculty?

C. It is that which gives motion to the Body, by the aſſiſtance of the Muſcles, at the command of the Will.

D. Thus far of the Animal Faculty. What is the Vital Faculty?

C. It is that which begets the Vital Faculty in the Heart, and diffuſes it every way through the Arteries for the preſervation of Life; from whence it derives its Appellation.

D.

D. What is Life?

C. Life is the continuance of the Natural Heat glowing in the Primogeneal Moisture, as Death is the extinction of that Vital Heat. By *Aristotle* Life is sometimes defin'd, The Continuance of the Vegetable Soul in the Body; sometimes the Energy of an enliven'd Body. By others sometimes it is said to be the Union of the Soul with the Body; sometimes the continuance of a Body enlivened to the Term, that it ceases to be: as Death is defin'd to be sometimes the separation of the Soul from the Organic Body; sometimes the substantial Corruption of the enliven'd Body.

D. How many *Faculties* are subservient to the *Vital Faculty?*

C. Two: Respiration, and Beating of the Pulses; because the Vital Spirit is bred and distributed by the Assistance of Respiration and the Pulses: But as Respiration consists of Inspiration and Expiration, so the Pulse by Dilatation and Contraction.

D. Does not the Irascible *Faculty*, by the Philosophers plac'd in the Heart, belong to the Vital?

C. Because the Irascible Faculty is that by which the Heart is mov'd to prosecute that which is good, as to avoid that which is evil, for the preservation of Life, not only that, but the Concupiscible Faculty, by which the Heart is mov'd to embrace that which is good, is also to be referr'd to the *Vital Faculty.*

D. But *Galen* and *Hippocrates*, as they assign the irascible Faculty to the Heart, so they appropriate the concupiscible to the Liver.

C. Galen there by the concupiscible Faculty does not mean that Desire by which a man is carry'd with apprehension toward the Object, but the natural Appetite after Nourishment, which, tho it be fix'd in every part, yet he ascribes it to the Liver, as being the particular place where the Bloud is made.

D. What is the *Natural Faculty?*

C. That which being convey'd from the Liver through the Veins, affords Nourishment to all Parts of the Body.

D. Of how many sorts is it?

C. Three: That which nourishes, that which causes growth, and the generative Faculty.

D.

D. What is the *Nouriſhing Faculty?*

D. That which converts and aſſimilates the receiv'd Nouriſhment to the ſubſtance of the body. It alſo reſtores the continual decays of the body, and remains to the laſt day of Life.

D. How many *Faculties* are ſubſervient to the *Nouriſhing Faculty?*

C. Four: The Attractive, Retentive, Concording, and Expulſive.

D. What is the Attractive?

C. That which covets and draws to every Part convenient Moiſture.

D. What is the *Retentive?*

C. That which retains the attracted Nouriſhment till the Altering Faculty have chang'd it into the Nature of that Part which it is deſign'd to nouriſh.

D. What is the *Concoctive Faculty?*

C. That which alters the attracted and retain'd Nouriſhment, changes, concocts it, applies and aſſimilates it to the Part which is to be nouriſhed.

D. What is the *Expulſive?*

C. That which ſeparates and expels that which is not proper for Nouriſhment, or ſuperfluous.

D. What is the *Increasing Faculty*;

C. That which extends and enlarges the body till the time appointed by Nature.

D. What is the *Generative Faculty*?

C. That which begets its own like: But that is not simple, but compounded of two Faculties.

D. Which are those?

C. The Changing and Forming Faculty.

D. What is the *Changing Faculty*?

C. That which changes the first Substance out of which Generation is made, and converts it into that proper and convenienter Matter which is to be generated.

D. What is the *Forming Faculty*?

C. That which makes the Form agreeable to the whole and every Part of the body.

D. Thus far of the Animal, Vital and Natural Faculties. But is the mutual consent of all requir'd?

C. They are so far conjoyn'd by mutual Consent, saith *Fernelius*, that every one singly subsists by the help of the rest. The Vital perfects the rest, and sets them

them at work, and is by them assisted by mutual Kindnesses. The Natural affords it food; the Animal by the motion of the Breast and Lungs, is the Cause of Nourishment and Refrigerarion.

To the Animal the other two afford Matter, and the Vital running through the Arteries, preserves and increases it, which always her self stands in need of the Animal.

D. Which by mutual Consent of Authors is the agreed Order of the Faculties?

C. By the order of Procreation, the Natural is first, then the Vital, and the Animal last: But in order of Excellency, the Animal precedes, then the Vital, and lastly the Natural: But as to the Necessity of Life and Action, the Vital is the first of all, then the Natural, and last of all the Animal.

Of the Action.

D. After the Faculties follow the Actions. What is an Action?

C. An Action is a Motion proceeding from

a Faculty; ſometimes from the *Greek* call'd *Energy*; from the *Latins*, *Function* or Operation.

D. How is *Function* divided?

C. As Faculty is threefold, ſo is *Function*, Animal, Vital, and Natural.

D. But *Galen* allows but two ſorts of *Functions* Animal and Natural. Of Actions, ſaies he, there are two primary Differences; for ſome are the Actions of the Soul, and others of Nature: therefore the firſt are call'd Animal, and the ſecond Natural.

C. I Anſwer, That in that place *Galen* comprehends the Vital under the Animal *Functions*.

D. How do the Intellectual Actions differ from the Senſible?

C. There is this particular difference between them, That the Senſible Actions have every one their particular Organs, by which they are committed; Sight, the Eye; Hearing, the Ear; the Action of Smelling, the Noſe; Taſt, the Tongue; Feeling, the Skin: But Intellectual Actions want the help of no Corporeal Organ, becauſe they are not capable of Corporeity.

D.

D. As if the Brain were not the Organ of the Functions of the Mind, whose Temperament is so necessary for the true performances of Understanding, Cogitation, and Ratiocination; that that being once deprav'd, Phrensie follows.

C. I grant the Brain to be the Organ of Imagination, which contains the Idea's of Corporeal things, but not of the Mind, only so far, as that it cannot operate in the Body, without the help of sensible Idea's.

D. How are voluntary Actions divided?

C. They are twofold; some are continually free, others subject to the Affections of the Body.

D. Which are altogether free;

C. Those which we do perpetually, when and as often as we please, without any impediment, as Speaking and Walking.

D. Which are subject to the Affections of the Body?

C. Such as are not perpetual, but at certain times, as the Necessities of the Body require; as making Water, and Easement of the Belly.

D.

D. How are the Vital Functions distinguished?

C. Of the Vital Actions, the one is the principal, which is the work of making the Vital Spirit, two Ministerial, as Respiration, and the beating of the Pulses. Under the *Pulsatil* Actions are comprehended the Motions of the heart, proceeding from the irascible and concupiscible Faculties: From the one Gladness, Hope, Love, which dilate the Heart, as embracing the Object of Good. From the other, Sadness, Fear, Hatred, by which the Heart is contracted, troubled and oppress'd, as avoiding the evil Object.

D. Is Respiration an Animal or Natural Action?

C. It is a voluntary Action, being made by the help of the Muscles, contracting and dilating the Breast, but not altogether free, because it is done upon Necessity. Others believe Respito be a mixt Action, partly Animal, in respect of the Organs; partly Natural, as depending upon the motion of the Heart, which is Natural; and because it never ceases whether we sleep or wake,

when

when all the Animal Actions ceaſe in Sleep.

D. Is the Pulſe an Animal or Natural Motion?

C. The Pulſe neither depends upon the Will, nor Nature ſimply, but upon the Vital Faculty of the Soul, which is Natural. Not upon the Will, becauſe we cannot make this motion, nor ſtop it at our own pleaſures. Not ſimply upon Nature; for nothing moves in a living Body but the Soul: for otherwiſe there would be more then one form, The Soul is of an Animal Nature, which to preſerve its Union with the Body, moves the Heart, concocts in the Stomach and Liver, and performs all the other Offices of Life. Therefore the Pulſe is a Natural motion of the Heart proceeding from the Natural Faculty of the Soul, which is not voluntary, but vital.

D. How many Actions proceed from the *Natural Faculty?*

C. The Nutritive, increaſing, and generative Faculties.

D. What is Nutrition?

C. Nutrition is the converſion of the receiv'd

receiv'd Aliment into the ſubſtance of the Body.

D. How is Nutrition brought to paſs?

C. That ſame Juice, which being to nouriſh every part of the Body, falls from the Veſſels, is firſt diſpers'd into every part, then apply'd, and agglutinated, and after that aſſimilated; ſo that Nutrition is a perfect Aſſimilation; but that Aſſimilation may be brought to paſs, Agglutination muſt precede, and before that Application.

D. Which are the Aſſiſtants of Nutrition?

C. Attraction, Retention, Concoction and Expulſion.

D. How are theſe Actions brought to perfection?

C. They are all, except Concoction, brought to perfection by the help of the Fibres; Attraction by the aid of the ſtreight Fibres; Retention, of the oblique; and Expulſion by the aſſiſtance of the tranſverſe: For as the Muſcles, contracted at our will and pleaſure, and as it were reduc'd to their Original, cauſe Motion, ſo it happens to the Natural

tural Instruments; that by the streight fibres through the only instinct of Nature contracted, the Nourishment is attracted; by the transverse fibres contracted, whatever lay in the more roomy space, is by that contraction expell'd. But because the oblique fibres being stretch'd forth, admit neither of a shorter or narrower capacity, Nature observing a kind of equality and constancy, they contain every thing, and neither attract nor expel.

D. How is Concoction perfected?

C. By the innate Heat alone.

D. How many sorts of Concoction can you reckon?

C. Three: The first in the Stomach, the second in the Liver, and the third in the several Parts.

D. What is Increasing?

C. It is the enlargement of the several Parts into length, breadth, and depth.

D. What is Generation?

C. It is the Production of a new substance; therefore it is not a simple action of Nature, but compounded of Mutation and Formation. By these two Actions

Actions all Generation is brought to perfection: For when any ſubſtance is changed into another, it ſuffers a mutation of its proper Eſſence; as when out of the procreative Seed and Bloud, a Bone, or a Nerve, or any other Part is generated; being withall faſhion'd into the ſhape agreeable to Nature. But this Function then chiefly acts it part, when the Birth lies in the Womb.

The Dean's *Judgment of the* Candidate's *Merit.*

In this Phyſiological Examination, *Candidate*, Thou haſt given us ſuch a Specimen of thy Learning and Induſtry, that if thou anſwer'ſt my Fellow-Collegiates that are to diſpute with thee, ſo accurately and acutely as to the other Parts of Phyſic, I judge thee worthy *Apollo*'s Lawrel.

The

BIBL. CODR. COLL. OMN. ANIM. OXON.

THE SECOND DISPUTATION.

Of Things not Natural; in the Use of which, that Part of Physic which concerns the Method of preserving Health, consists.

Doctor. HAving made and Explanation of Natural Things, we are now to proceed to things not Natural. What are Things not Natural?

Cand. Such as preserve the Natural Constitution of Man?

D. Why are they so call'd?

C. Because they are not of the Nature of Man, nor against his Nature.

D.

D. How many things not Natural are there?

C. Six in Number: The ambient Air, Meat and Drink, Sleep and Waking, Motion and Rest, Expulsion and Retention, and the Passions of the Mind; in the true Use of which consists the Method of Preserving Health.

D. Are they all necessary to the Preservation of Man's Body?

C. So necessary, that without the use of every one, Human Life cannot subsist. For in regard there is a continual waste of our threefold substance by the innate Heat, there is a necessity of restoring the spirituous by Air, of the solid by Meat, and of the humid by Drink. Sleep is also necessary for the Concoction of Nutriment, and to reinforce the wasted Spirits. It is necessary we should wake, that the functions of the Soul may have liberty to act. Exercise is necessary to excite the Natural Heat. Alternate Rest is requisite to relieve the Members weary'd by Labour: And in regard that Nature is not able to convert all the Nourishment we receive into the substance of the Body, is is but necessary

ceſſary that the Excrements ſhould be expell'd, And the Paſſions of the Mind cannot be avoyded in regard of the Objects, Good and Evil.

D. Wherein conſiſts the Method of preſerving Health?

C. In the convenient Quality, Quantity, Manner and Time of uſing the ſeveral things not Natural.

Of the Ambient Air.

D. What Air is to be choſen to preſerve a ſound Health?

C. Such an Air as is neither too fat nor thick, nor miſty by reaſon of adjoyning Lakes or Rivers; but thin and ſerene; neither over-hot, nor over-moiſt, nor over-cold, nor over-dry; but temperate; not infected with the exhalations of ſtanding Waters, common Sewers, nor Church-Yards; nor defil'd with Dunghils, or the corruption and ſtench of things either ſuperior or inferior, nor in a Vally ſurrounded with high Mountains, or in any hollow place where the Wind has no power.

D.

D. How much Air is requisite for a man to draw?

C. Strong People, the more Breath they fetch, the better they are in health; but for weak Persons, and such are newly recover'd from Sickness, to remove out of a close, into a free and open Air, is dangerous.

D. How are they then to order themselves in the use of Air?

C. They must by degrees and insensibly accustom themselves to a more free and plentiful Air.

D. When may they most safely oppose themselves to a freer Air?

C. Upon serene days, when the Air is neither too hot with the Sun-Beams, nor over-cold, and the Wind is not too high.

Of Meat and Drink.

D. What sort of Meat is to be made choice of, for the preservation of Health?

C. That which consists of good Juice, ease of Digestion, and which contains

the least Excrement. On the other side, Meat whose Juice is evil, hard of concoction, and abounding with excrement, is to be avoided.

D. What Meat is that which affords good Juice?

C. That which is neither hotter nor colder, nor drier nor moister then it should be, but temperate; neither too glutinous, nor too thin; for such food breeds Blood of a laudable temperature and consistence, neither too thick, nor too serous.

D. How much food is to be taken?

C. So much as may suffice to restore the wasted substance of the Body; therefore they who abound with natural heat, and use much exercise, because they make a great waste of their substance, need a larger supply of food. On the other side, they whose natural heat is weak, and live at ease, ought to be moderate in eating; and the more plain and simple the Diet is, so much the more familiar to Nature. And as Sobriety is most wholesom, so plenty and variety of Victuals clogs and tires the Stomach.

D. What method is to be observ'd in eating?

C. Meat before it be ſwallow'd, ought to be very well chew'd by the Teeth. And there is this order to be obſerv'd in feeding, that the liquid muſt precede the ſolid, the light the heavy, and the looſning the binding victuals.

D. When is the beſt time to feed?

C. A man ought to feed at a ſet hour, the firſt being concocted and deſcended into his Belly; having before us'd ſufficient exerciſe, and the Appetite calling for it, that Nature, which does her Work at a prefix'd time, may the more chearfully attend the work of Concoction.

D. What ſort of Drink is beſt for the preſervation of Health?

C. Of all ſorts of Drink, Wine is chiefly to be commended; but ſomewhat red, ſometimes white, clear, thin, not ſweet, not ſharp, fine, and rather ſmall, then too ſtrong; with a larger quantity of Water in the Summer, then in the Winter: But to men of hot tempers, Water is more convenient then Wine; of which the beſt is the cleareſt and lighteſt, without the leaſt ill ſcent or ſavour. Sider and Perry is bet ter then Water,

Water, Ale and Beer well brew'd of Barly-water and Hops, for thoſe People that live in the North Parts, is a good ſort of Drink, ſo it be clear, thin, and neither too new, mor too ſmall.

D. How much Drink is ſufficient?

C. So much as is anſwerable to the Meat receiv'd. Solid and dry Diet requires more liberal drinking; for liquid and moiſt Meats, more moderate drinking will ſuffice: But as for Wine, if it be immoderately taken, it tears up the ſtrength of Body and Mind, and haſtens Old Age.

D. What is the method of Drinking?

C. Too much Drink at Meals, cauſes the Meat to float in the Stomach; nor is it good to drink too ſparingly, for that ſuffices not to quench thirſt; and frequent drinking between Meals, hinders Concoction; but all Drink whether Wine or Ale, made cooler either by Water, Snow, or Nitre, to cool the Summer-heat, is to be avoided as pernicious to the Nerves.

D. When is it proper to drink at Meals?

C. As Hunger argues a neceſſity of

eating, ſo Thirſt implies a neceſſity of drinking, to ſupply the Radical Moiſture. But though a man be not adry when he has eaten the half of the ſolid meat he intends, it is yet then good to drink, to mix and moiſten it in the Stomach, by which means it may be the more eaſily digeſted, and convey'd to the Liver; for that Drink is the Vehicle of the Meat: But before Meat, and preſently after Meals, after Bathing, or while a man is in a Sweat, all drinking is to be forborn.

Of Sleeping and Waking.

D. What Sleep is requiſite for the Health of the Body?

D. Quiet, ſound and moderate; for that Sleep is not commendable, which is diſturb'd with reſtleſs Dreams; nor ſo ſlight, as to be diſturb'd with the leaſt noiſe; worſt of all immoderate ſleep; for it hinders the due expulſion of the Excrements out of the Body, and detains them beyond their time; it begets abundance of Superfluities, renders the Brain more cold and moiſt, breeds the Head-

Head-Ach, and causes Drowsiness of the Mind, and Dulness of the Senses.

D. How long time may a man be allow'd for Sleep?

C. Of this Judgment is to be made from the perfect Concoction of the Elements; for no certain time can be ascribed to all persons, in regard that some concoct sooner, some later. However for the most part, six, seven, or eight hours at most is to be allotted for the time of sleep: But for the determining the proportion of sleep, we must consider the Temper, Age, Nourishment received, and Labour the person has undergone: for the Choleric [illegible] more Sleep then the Flegmatic, Old men than Young men, they that feed more liberally, then they that feed sparingly; and they that have labour'd either with Body or Mind, then they that have used none.

D. Which is the best way for a man to lie when he takes his rest?

C. Let a man lie first upon his right side, that his Meat may descend more quickly to the bottom of his Stomach; then upon his left, that by the Stomach's

resting toward the Liver, Concoction may be forwarded; which done, let him turn again upon his right side, that the *Chylus* may be more easily distributed to the Liver. Add to this, that the shifting of sides in this manner, does not a little refresh the weariness of the Body. Lying upou the Back is condemned by all, as being the occasion of many Diseases; and lying upon the face is bad for those who are troubled with defluctions in the Eyes.

D. What time is most wholesom for Sleep?

C. The most convenient time is the Night, two or three hours after Supper; the Night being most fit for Sleep, by reason of its Moisture and Tranquility: Besides, that it affords time enough to perfect the Concoction of the Meat, there being no occasion for a man to disturb his through exigency of business. On the other side, sleeping by day is most pernicious, because it fills the Brain with too much moisture, which ought rather to be dried up by waking.

D. What Waking is most wholesom?

C.

C. As moderate Sleep is wholesom, immoderate hurtful, the same is to be said of waking; for as too much Sleep over-cools and moistens the Brain, so excess of waking weakens the Temper of the Brain, debilitates the Senses, hinders Concoction, and begets Crudities; for that while a man wakes, the Natural Heat together with the Bloud and Spirit, keeps out in the external parts. so that as the Night is the season for Sleep, so is the Day for Waking: Wherefore it was the Precept of *Hippocrates*, to sleep by night, and wake by day; for the night causes a better concoction, and the day a better distribution of Nourishment, and expulsion of Excrements: Besides the Animal Faculty is more encourag'd to labour in her Functions by the heat and light of the Day.

Of Exercise.

D. What Exercise is requisite?

C. Not too easie, nor too vehement; not too swift, nor too slow; but moderate: However the Flegmatic require

a ſtronger and more violent Exerciſe then the Choleric. Equality in Exerciſe is preferr'd before Inequality: And that Exerciſe which moſt delights the Mind, ought to be look'd upon as the moſt wholeſom.

D. How long is Exerciſe to be continu'd?

C. Till the Body grow warm, and a lively Colour appear in the Countenance, together with a Sweat mix'd with a hot Vapour; till the Reſpiration be large, yet eaſie; and while the Motion continues equal and brisk. While any of theſe fail, 'tis time to deliſt, leſt the Body grow colder, drier and leaner with long exerciſe: But always let the exerciſe of the perſon be anſwerable to his Food; for the more liberally or ſparingly a man feeds, the more or leſs he ought to exerciſe.

D. What is the method of Exerciſe?

C. Exerciſe is requiſite as often as the Body is fed; a gentle motion at firſt, then more vehement, then more gentle again.

D. What time is moſt fit for Exerciſe?

C.

C. When the Concoction is perfected. But in regard that Exercise stirs up the Natural Heat, without which, the Meat cannot well be concocted; Exercise ought to be always us'd before Meals: Besides that, Exercise consumes many Superfluities, which are first to be expell'd, before any more Nourishment be receiv'd in. After Meals Exercise is hurtful, in regard the agitation of the Body joggs down the Nourishment out of the Stomach ere it be concocted, which occasions several Crudities in the Veins, that beget several Diseases. Neither is a man to exercise, till he has emptied his Body of such Excrements as call upon Nature, lest any thing of them be carried away into the Habit of the Body, through the force of the Natural Heat redoubled by Exercise.

Of the Rest.

D. When is Rest required?

C. When the Body is wearied with extraordinary motion; for in all motion of the Body, says *Hippocrates*, when any person comes to be wearied, Rest

is presently the Remedy against Weariness. This *Ovid* also confirms, where he says, That whatever wants alternate Rest, can never long support it self; for Rest repairs the strength, and recreates the weary Members. The Mind also wearied with Cares and study, stands in need of Relaxation and Rest, which unless you grant, it is impossible to maintain its Vigor.

Ease nourishes the Body, and feeds the Mind. But as moderate Ease is wholesom, so immoderate Sloth is hurtful; for it dulls the vigor of the Mind, and begets Crudity: For as by Exercise the Native Heat is increas'd, and Concoction expedited, so is it by Sloth extinguish'd, and Concoction hinder'd.

Of the Excrements.

D. What Excrements are wholesom?

C. The several Excrements if they be moderate, and seasonably thrown off, are wholesom; but if they be kept in, and tarry too long in the Body, they putrefie, and breed several sorts of Diseases:

eaſes: Wherefore for the preſervation of Health they are to be expell'd in time by the help of Art.

D. But artificial evacuation is not convenient, becauſe we learn out of *Hippocrates*, That ſane People purg'd by Cathartick Med'cins, ſuddenly decay.

C. That is to be underſtood of ſuch as are of an unblameable habit of Body, who before Meals are conſtant in their exerciſe of their Body and Mind, and take an accurate care in obſerving due Concoction. But as for them who keep no conſtant method of Feeding, or through Intemperance, or Buſineſs, or Ignorance, tho healthy and ſtrong, they cannot pretend to be ſafe from Diſeaſes, unleſs it be by a provident looſning the Belly by intervals, or ſometimes by making uſe of more powerful Purgation, and by ſeaſonable opening a Vein, or taking ſuch Remedies as are effectual to concoct, attenuate, and cleanſe, as *Galen* tells us in his Book *De Enchymia*.

D. What is to be obſerv'd in determining the Quantity of Evacuation?

C. You are always to conſider the ſtrength of the Perſon; for all Evacuation

ation too exceſſive, is dangerous, becauſe it weak'ns the ſtrength.

D. What is the method of Evacuation?

C. Where there is moſt ſuperfluous Matter, there by little and little, not all at once evacuation is to be made, leſt the Body be too ſuddenly and too violently weak'nd; therefore it is better to let Bloud often, then to take away too much at one time. In the ſame manner it is ſafe to purge the Body by moderate reiteration, then to give a Scowrer all at once. Thus it is better to procure Sweat, Urine, or Womens Flowers by gentle reiterated Med'cins, then by one forcible Medicament. And thus the moderate Uſe of the Venereal Act with due ceſſation, may be wholſom for the preſervation, whereas the immoderate uſe of it, is the deſtruction of Health.

D. What is the fitteſt time for Evacuation?

C. As for the Seaſon of the Year, the Spring is the fitteſt for Bloud-letting and Purging, according to the Opinion of *Hippocrates*; for then, ſaith *Philotheus*, the Heat is neither too fierce, which

cauſes

a Diſſolution of the Body, nor the Cold too vehement, which thickens the Humors. *Galen* alſo preſcribes the Evacuation of ſuperfluous Humors in Autumn, by way of Precaution. Now for the Excrements which are hurtful in themſelves, as the Excrement of the Guts, Urine, Sweat, Snot, and Spittle, they are daily to be evacuated; but ſuch as are only hurtful in their Exceſs, as the Seed and Menſtruous Bloud, they may be retain'd till their Quantity offend.

Moderate Coition after the firſt Sleep is moſt profitable, as well for the preſervation of Health, as for Generation: for then the Seed is perfectly concocted, and the loſs of Spirits is eaſily made good again by the enſuing Sleep. Coition, during the coming down of the Monthly Courſes, is prohibited, for fear the Birth prove Leprous; nor is it good upon a full or a faſting Stomach. The Spring is the moſt proper ſeaſon, and Youth the moſt proper Age for it. In other Ages of men, the Seed is either none at all, or elſe unfit for Generation. If the Flowers come not down, they

are

are to be provok'd by Art, at the same time that usually they came down before. But neither Women with Child, nor Nurses, nor young Girles, nor Old Women are permitted to make use of Art in that particular.

Of the Passions of the Mind.

D. Of all the things not Natural, which belong to the preservation of Health, there only remain those which the *Latins* call Perturbations of the Mind. I desire thee to explain what and how many they are, and whether they be wholesom or no?

C. The Passions are Motions of the Mind, violent, and contrary to right Reason, which cause an alteration in the Body, because of the extraordinary force of the Native Heat acting together with the Spirit and Bloud, both without and within. There are four Principal Passions; two arising from an Opinion of a good Object, as Gladness, or Joy and Desire; and as many out of an apprehension of a bad Object, as Sadness and Fear. Anger and Shame are added; but the

the first being a burning Desire of Revenge, is referr'd to Desire, as the latter may be said to relate to Fear.

The two first sorts of Passion, if they be moderate, are wholesom, otherwise pernicious: For many pusilanimous Persons have expir'd through immoderate Joy, as the Writings of several Authors testifie; but all the rest are hurtful; for many have di'd through vehement and sudden grief: at what time a weak little Soul being oppress'd by a strong Affection, was presently extinct, and suffocated, while all the Bloud was violently carry'd away to make an inundation upon its first Original. Thus *Pliny* relates, that P. *Rutilius*, hearing the News of his Brothers Repulse upon his putting in for the Consulship, presently expir'd. Thus upon the 16th. of *August* 1619. *Monteler*, a Noble young Gentleman of *Tours*, and Lieutenant Colonel of the Regiment of *Mens*, through extraordinary Grief fell down suddenly dead, as he was talking in the Street: His Body being open'd, all his Bowels appear'd to be sound, only we observ'd his *Pericardium* to be full not only

only of Water, but a great quantity of thick Bloud, which upon some vehement motion foregoing, the Heart being contracted through extream Grief, had made its way through the two Lappets, and suddenly suffocated the Principle of Life, whence follow'd sudden Death. Through Fear also the Spirits and Bloud are drawn back to their first Fountain, whence it comes to pass, that the Parts wax cold, the Countenance grows pale, the Body quivers, Utterance fails, and the force and strength of the whole Frame grows weak and faint. On the other side, in Anger the motion of the Natural Heat is more vehement, which at length throws it self forth with violence into the outmost parts. From whence the Countenance becomes red, and the whole Body being warm, becomes more bold, and ready to put it self forth into danger. In Shame both the inner and outer Parts suffer; because the Heat first flies to the inner Parts, and then throws it self forth again. Seeing then the force of the Perturbations of the Mind is so great it behoves the Physician to correct or expel them by all the Art imaginable.

THE THIRD DISPUTATION

Of Things Preter-Natural; In the Knowledge of *Pathology*, employs it self.

Doctor. THus far of things Natural and not Natural; it remains behind to treat of things Preternatural. What are Preternatural things?

Cand. Those things which destroy the Natural Constitution of the Body of Man, are call'd Affections, or such Postures of Evil under which the Body suffers; which being by the *Greeks* call'd *Pathe*, therefore the Learning which handles these Affections, is call'd *Pathology*.

D.

D. How many Preternatural Affections are there?

C. Three: The Diſeaſe, the Cauſe, and the Symptom. In regard that every Affection of the Body receding from its natural Conſtitution, is either a Diſeaſe, or the Cauſe of Diſeaſe, or a Symptom; as *Galen* teſtifies, *l.* 1. *De Diff. Symp.*

D. How are they diſtinguiſh'd one from another?

C. That Affection which hinders the Action, is call'd a Diſeaſe; if any thing follow this, a Symptom; that which occaſions it, the Cauſe.

Of Diſeaſes.

D. What is a Diſeaſe?

C. A Diſeaſe is a Preternatural Affection by which the Action is firſt harm'd.

D. I thus diſpute againſt it: Every Diſeaſe is not a Diſpoſition; therefore is ill defin'd by *Galen.*

C. I deny the Antecedent.

D, I prove it thus: For the moſt part a Diſeaſe is a Habit; but Diſpoſition is not

not a Habit; yea, it is oppos'd to Habit by *Aristotle*, because Habit is a permanent Quality which cannot easily be remov'd from the Subject; but Disposition is a Quality that may be easily remov'd from the Subject.

C. The Word Disposition, that is, Affection, is understood by *Galen*, not according to that more special signification, wherein Disposition, that is a preparation to Habit, is us'd by *Aristotle*; but according to the more general signification, under which he comprehends Disposition and Habit: for some Diseases easily come, and soon go off; others are with difficulty remov'd.

D. Moreover, by this Argument I prove that the Disease does not in the first place injure the Action. Faculty differs from Action, as the Cause from the Effect; but the Disease first injures the Faculty; therefore the Action is not first injur'd.

C. That is false in an Organic Distemper; for the Use of the Instrument may be hinder'd without any injury to the Faculty.

D.

D. However in a similar Disease the Faculty is injur'd before the Action.

C. I answer, A Physician makes his Judgment of all things according to Sense: but we do not find the Faculty hurt, before we find the Action fail.

D. Besides I thus prove, That every Disease does not injure the Action: A Wound is a Disease, but the Functions of the wounded Part remain entire, because it attracts, retains, assimilates the Bloud, and lastly, restores the portion of Flesh cut off: There every Disease does not injure the Action.

C. I Answer, these things are performed by the found part, which are next to the Wound.

D. How many general Divisions are there of a Disease?

C. A Disease is threefold; Similar, Organic, and Common.

D. What is a Similar Disease.

C. A Distemper which first injures the Action of the Similar Part.

D. Of how many sorts is Distemper?

C. It is either Simple or Compound. A Simple Distemper is either hot, cold, moist,

moist, or dry. The Compound Distemper is either hot and moist, hot and dry, cold and moist, cold and dry; at that either alone, or joyn'd with Matter.

D. What is an Organic Distemper?

C. A Disproportion of the Structure which first injures the use of the Organ.

D. Of how many sorts is it?

C. It is fourfold; either in the forming, the Magnitude, the Number or Situation.

D. What is the Disease of Form?

C. The Disease of Form is, when the natural Figure of the Frame is deprav'd, or when a Passage or Cavity is dilated beyond measure, or streightn'd, or obstructed where it should not be; or when the Part is rough where it should be smooth, or smooth where it should be rough.

D. What is the Disease of Magnitude?

C. The Disease of Magnitude is when any Part is increa'sd or diminish'd beyond or beneath its due proportion.

D. What is the Disease of Number?

C.

C. The Diſeaſe of Number is when any Part is wanting or ſuperabounds.

D. What is the Diſeaſe of Situation.

C. When any Part looſens from its proper place, as when the Kall or great Gut falls into the Scrotum.

D. What is the Common Diſeaſe?

C. The ſeparation of the Continuity, which hinders the Functions of both parts.

D. Of how many ſorts is the ſeparation of Continuity?

C. Fourfold: A Wound, an Ulcer, a Fracture, a putting out of Joynt: which may be likewiſe call'd a Diſeaſe in Situation.

D. Why do you here omit a Tumor againſt Nature?

C. Becauſe a Tumor preternatural is ſaid to be a compounded Diſeaſe of Diſtemper, ill Figure, and ſeparation of the Continuity, by a Word from the *Greek* call'd an *Apoſteme*.

D. How many ſignifications will the Word *Apoſteme* bear?

C. Two: The one General, and the other Special; for generally the Word

Word *Apoſteme* is taken for any Tumor which is preternatural; but ſpecially for an Inflammation brought to Suppuration; and many times for a Tumor, wherein ſome certain Matter appears in the Veſicle, reſembling Honey or Greaſe, or thick Grewel.

D. Where do theſe Apoſtemes breed?

C. In the extream Parts of the Body.

D. There 'tis true they uſe to breed, but we obſerv'd not long ſince a new place which they had found out, never heard of before in the Schools of the Phyſicians.

The moſt Illuſtrious, the Marqueſs of *Monte-pezzati*, a Perſon of a ſharp Wit, upon the ceaſing of a Dyſentery, to which he had been ſubject from his younger years, and after a ſuppreſſion of the Emrods, which for eight years together had kept their conſtant courſe, in the 49th. year of his Age, 1619. he was taken at *Tours* with a violent and obſtinate pain in the Head, the Conſequence of which was a *Delirium*. All the Remedies that the moſt Famous Phyſicians of *Tours* could imagine, were apply'd, but all to no purpoſe: wherefore he

he was remov'd to *Preſſignac*, at a good diſtance from the King's Court, whither I was call'd, together with three other of the moſt eminent, to try our Skill; but notwithſtanding all the moſt violent Remedies that could be rationally us'd, not being able to vanquiſh the Diſtemper, at length he dy'd Lethargic.

His Body being open'd under the formoſt right-ſide Ventricle, a part of it was apparently corrupted, in which there appear'd various and ſundry forms of an Apoſteme, the Veſicles of which were about the bigneſs of a Pine-Nut. This Obſervation I thought fit to give thee an accompt of by the way. Now let us return to the General Diſcourſe of *Apoſtemes*.

Of how many ſorts are Tumors preternatural?

C. Fourfold: *Phlegmone*, *Eryſipelas*, *Oedema* and *Skirrus*.

D. What is *Phlegmone*?

C. It is a Tumor preternatural, caus'd by the Bloud ſtarting out of the Veins, and dilating the Part with Heat, Redneſs, Paint, Beating, and reſiſting the Touch.

D.

D. What is an *Eryſipelas?*

C. An Inflammation very hot lying in the Skin, and ſometimes incroaching upon the Fleſh underneath, proceeding from a Choleric hot Blood, which by reaſon of its thinneſs cauſes no great Swelling, but diſperſes it ſelf in length and breadth every way.

D. What is an *Oedema?*

C. A cold, looſe, white Tumor, void of pain, leaving the print of the finger that touches it, proceeding from a Phlegmatic Humor.

D. What is a *Skirrhus?*

C. A hard, reſiſting Tumor, void of pain, with little or no ſence of feeling, proceeding from a Melancholy Humor.

D. What is a *Wound?*

C. It is a new ſeparation of the Contiguity in ſoft parts by ſome Cut, Bite, or other external Accident.

D. What is an *Ulcer?*

C. The ſeparation of the Continuity in ſoft parts, made by Corroſion.

D. What is a *Fracture?*

C. It is the Union of the Bone ſeparated; occaſioned by ſome external Acci-

dent bruiling or breaking the ſame.

D. What is Luxation?

C. It is the falling or ſlipping of a Joynt out of its proper place into another, to the impeding the voluntary Motion.

Of Morbific Cauſes.

D. What is here meant by the word *Cauſe?*

C. An Affection againſt Nature, which cauſes the Diſeaſe; the knowledge of which, is call'd *Ætiology.*

D. The Cauſe of a Diſeaſe is generally ſubſtantial, as ſome Humor or Wind, or ſomething elſe preternatural; as, a Stone; but Affection is a Quality; therefore Affection is not properly the cauſe of a Diſeaſe.

C. The Word Affection is otherwiſe us'd by *Galen* and *Ariſtotle*; that is, for every thing that is able to deſtroy the natural Temper and Structure of the Body, and injure its Actions, whether it be Subſtance or Quality.

D. Of

D. Of how many ſorts are Morbific Cauſes?

C. Twofold: Internal and External.

D. Which is the Internal Cauſe?

C. That which reſides within the Body.

D. Of how many ſorts is this?

C. Twofold: the preceding and containing.

D. Which is the Antecedent Cauſe?

C. That which nouriſhes the Diſeaſe.

D. Of how many kinds?

C. Two: Plethoric and Cacochymic.

D. What is the *Plethora?*

C. A Redundancy of all the Humors equally augmented; or elſe a redundancy of the Blood alone.

D. How many kinds are there of *Plethora?*

C. Two: the one in reſpect of the Strength; the other in reſpect of the Veſſels.

BIBLIOTHECA BODLEIANA

D. What is a *Plethora* in respect of the Strength?

C. When the Blood neither in quantity nor quality exceeding due measure, yet oppresses the Strength debilitated by some other Cause.

D. What is a *Plethora* as to the Vessels?

C. When the Humor exceeds its due measure; which is either light, when it only fills the Cavity of the Veins, and only exceeds proportion by a little, or distensive, when it distends and almost rends the Tunicles of the Veins.

D. How does the *Plethora* in respect of the Vessels, and that other in respect of the Strength differ?

C. When during the *Plethora* the Body waxes heavy, yet the Strength of all parts remains equal, only there is a fulness of the Vessels. But if the Body and the Arteries wax heavy, and the motion grows slow, if a drowsie, disturb'd and unquiet Sleep follow, and the Patient complain of being oppress'd by some weight, or that he carries some burden, or dream he cannot be remov'd out of his place, then it is an over-fulness oppressing the Strength.

D.

D. What are the Signs of a *Plethory?*

C. The Antecedent are the Cauſes breeding plenty of Blood, ſuch as are the juſt temper of the Body, Age, the Spring-Seaſon, a temperate Clime, good Diet, and the accuſtomed evacuation of Blood ſuppreſſed. But the conſequent Cauſes are Accidents which demonſtrate an over-fulneſs and predominancy of the Blood; as, a red colour in the Face, ſwelling of the Veins, dilatation of the Veſſels, a ſpontaneous ſtretching Laſſitude, a bigger Bulk of Body, a fleſhy habit of Body, a merry and jocund diſpoſition, ſtupidity, drowſineſs, a ſtrong Pulſe and thick, difficulty of breathing, and an aptneſs to bleed, *&c.*

D. What is *Cacochymy?*

C. Cacochymy is the redundancy of yellow or black Choler or Flegm; whence it is ſaid to be threefold, Choleric, Melancholic, and Flegmatic.

D. By what Signs is a Choleric *Cacochymy* known?

C. Firſt, from the Cauſes demonſtrating exuberancy of Choler, as a hot

and dry Conſtitution, a conſtant and florid Age, Summer, a dry Seaſon, a hot and dry Clime, a hot and dry Diet; and then by the ſigns of yellow Choler abounding in the Body, as a pale Face, yellow or blackiſh, a dry Habit of Body, lean, ſlender, hairy, acute Senſes, ſwift and expedite, a ſharp and diligent Wit, little Sleep, and unquiet, much Waking, Dreams of War, a ſwift and frequent Pulſe, want of Stomach, an unquenchable Thirſt, his Vomits and Stools full of Choler, Urine yellow, or ſomewhat inclining to Flame-colour, with little ſediment, *&c.*

D. By what ſigns is a Melancholy Cacochymy underſtood?

C. Firſt, from the Cauſes ſhewing the Exuberancy of Melancholy; a natural Temper, cold and dry, weakneſs of the Spleen, inclining Age, Autumn-Seaſon, ſtrong Diet, a melancholy way of living. Then from the ſeveral ſigns of prevailing Melancholy, a Leaden colour in the Countenance, a dry habit of Body, and lean, a fix'd Aſpect, grim and ſowr, full of fear and ſadneſs, ter-

turbulent Sleep, little and ſlow Pulſe, &c.

D. By what Signs is a Flegmatic Cacochymy diſtinguiſh'd?

C. Firſt, from the Cauſes that increaſe Flegm; a Temper cold and moiſt, old Age, Winter-Seaſon, a moiſt conſtitution of the Air, unſeaſonable Eating, a ſedentary Life, and long Sleep. Then from the Signs demonſtrating redundancy of Flegm; a white livid complexion, ſwell'd cheeks, a large fat body, ſmall veins, white hair, ſlow in his Actions, thick skull'd, a profound ſleeper, dreaming much of Water and drowning, a ſlow ſoft Pulſe, &c.

D. What is the containing Cauſe?

C. That which moſt nearly breeds the Diſeaſe; by ſome call'd the conjoyn'd cauſe.

D. Well then, I will prove there is no conjoyn'd cauſe. The containing cauſe is that, which while it is preſent, the Diſeaſe remains; but when it is remov'd, the Diſeaſe ceaſes. But every cauſe of a Diſeaſe being

taken away, the Diſeaſe is not remov'd; therefore there is no containing Cauſe.

C. I deny the *Minor*.

D. I prove it; if every cauſe of a Diſeaſe being remov'd, the Diſeaſe ſhould be remov'd, there would be no need of Remedies to cure a Diſeaſe; but beſide the Remedies which are provided to remove the Morbific Cauſe, as for the curing of a bad Temper, which are firſt preſcrib'd for the evacuation of the Humor, cauſing the illneſs of Temper, there are requir'd likewiſe others to correct the bad Temper, as hot Remedies in a cold Diſtemper; therefore the Cauſe being taken away, the Diſeaſe is not remov'd.

C. I anſwer, Where the Cauſe is conjoyn'd with the Diſeaſe, take away the cauſe, and all thoſe diſeaſes are remov'd, nor will there want any further cure. But as to thoſe diſeaſes of which there is no other internal cauſe, but a Plethory or Cacochymy, ſuch as are eſſential Fevers, tho both thoſe were remov'd, yet they require proper remedies to perfect the cure.

D. Then I argue thus; If there were any

any conjoyn'd cauſe, it would appear more eſpecially in a *Phlegmone*; for the inherent Humor fix'd in the part inflam'd, would then be the conjoyn'd cauſe of the *Phlegmone*, but the inherent and fix'd Humor into the part affected, is not the cauſe conjoyn'd, therefore there is no conjoyn'd cauſe of a Diſeaſe.

C. I deny the *Minor*.

D. I prove the *Minor*. The Diſeaſe and the Cauſe of the Diſeaſe differ; but that Humor is the *Phlegmone* it ſelf, therefore not the conjoyn'd cauſe of the *Phlegmone*.

C. I deny the *Minor*.

D. I prove the *Minor*. Where the Definition agrees, to that alſo the thing defin'd agrees; But the Definition of a *Phlegmone* exactly agrees with the Humor fix'd in the part inflam'd; therefore it is the *Phlegmone*.

C. I deny the *Minor*.

D. I prove the *Minor*. A *Phlegmone* is a hot diſtemper inflaming the part where it is fix'd, ſwelling and diſtending it, ſo that primarily and of it ſelf it hinders the function of the part:

but that Humor which is infix'd in the part, burns, distends, oppresses, and so being the *Phlegmone*, injures the Function primarily and by it self, without the aggravation of any other Accident.

C. I answer, That the Humor fix'd in the part inflam'd, is a Substance, that the *Phlegmon* is an Accident, therefore differs in the whole *Genus*, so far is the Definition from agreeing to both.

D. Which is the external Cause?

C. That which happens from without, and alters the Body extreamly; call'd the pre-incipient and evident, vulgarly the *Primitive*. And it is so much the evident cause of the Disease, by how much it is a thing not natural: For the Air causes a Disease, when it is intemperate and impure. And the Nourishment, if it exceed, or be defective, or if it be bad, or not taken as it ought to be. Also Motion and Rest, Sleep and Waking, when either are immoderate. Also when such things are retain'd that ought to be expell'd, and such things are expell'd that ought to be retain'd, they breed a Disease; as also the Passions of the Mind, if they be immoderate.

Of

Of Symptoms.

D. What is a Symptom?

C. The Word *Symptom*, taken in a large ſence, ſignifies whatever happens to a living Creature preternaturally. And ſo it is us'd generally for every preternatural Affection: But properly taken, a Symptom is defin'd, An Affection againſt Nature, which follows the Diſeaſe, as the Shadow follows the Body: And therefore ſome of the Grecian Phyſicians rather choſe to call it the Succedent, then a Symptom, tho the Word Symptom exactly agree with it, as coming from a Greek Word, which ſignifies, to fall together; for no other reaſon, but becauſe it accompanies the Diſeaſe.

D. How many are the kinds of Symptoms?

C. Three. Injury of the Actions, Excretion and Retention deviating from the cuſtom of Nature, and ſenſible Affections of the Body preternatural.

D.

D. What are the differences of Actions injur'd?

C. The difference of injur'd Actions is to be gather'd from the number of Actions safe and uninjur'd; for they are injuries done either to the Animal, Vital, or Natural Actions.

D. By how many ways is every one of these injur'd?

C. Every Animal, Vital and Natural Action is injur'd two ways; either because it is not done, or ill done: And ill doing is twofold, either feebly, or not as it ought to be. So that there is a threefold annoyance of every Action.

D. What are the Annoyances of the Animal Functions?

C. The Annoyances of the principal Functions are, the debilitating, depraving and destruction of the Imagination, Memory and Ratiocination. Among which, Madness, Lunacy and Delirium are accompted chief. The common Injuries of the sensible Actions, are, deprivation of the Senses, and difficulty of Apprehension, which denotes a vitiated Sence. Restless waking, and drowsie Sleep are accompted Injuries

ries of the inner Senſe; but there are particular injuries of every outward Senſe, as to the Eyes, are, Blindneſs, Dimneſs of Sight, or a deprav'd Sight; as to the Ears, Deafneſs, Thickneſs of hearing, or a deprav'd Hearing. As to the reſt, tho they want proper terms of expreſſion, yet there is the ſame proportion. Feeling in its Function has one proper Symptom above all the reſt, which is Pain. The Annoyances of the moving Actions are Immobility, difficult Motion, or a deprav'd Motion, as Trembling, Convulſive, or Panting. There is alſo privation of Speech, difficulty of Speech, and deprav'd Speech.

D. What are the Annoyances of the Vital Functions?

C. Among the Annoyances of the Vital Actions, are reckon'd Privation of the Pulſe, and a deprav'd Pulſe; alſo ſtopping of the Breath, and difficulty of Breathing.

D. What are the Injuries of the Natural Functions?

C. The Injuries of the Appetite, are, loſs of Stomach, a Canine Appetite, and a deprav'd Appetite. The

The Injuries of concoction and crudity, ſlow concoction, and difficult concoction. As many are the Injuries of Retention and Expulſion, tho wanting proper Terms. And indeed every Action may be ſaid to be injur'd three wayes; if it be done feebly, or not as it ought to be, or not at all.

D. Why does a deprav'd Expulſion and Retention attend the Injuries of the Functions?

C. The due courſe of the Excrements is impeded, in regard that the expulſive Faculty is exceſſively diſorder'd; and the ſame reaſon for the retentive Faculty.

D. What is the Ametry or Diſorder of the Excrements?

C. A vicious annoyance which the Excrements have contracted by receding from the due courſe of Nature.

D. Of how many ſorts is it?

C. Threefold, in Subſtance, in Quantity, and in Quality; in regard that the Purgations of the Body are preternaturally detain'd therein, or elſe recede and deviate from the due courſe of Nature, either in their whole

whole ſubſtance, or in quantity, or in quality. Thus ſaies *Galen*, Lib. 6. *De Sympt.*

D. What d'ye call the default of Subſtance?

C. When the Excrement is in its whole kind preternatural; as a Stone, Gravel, or Worms: Or elſe, when the manner of Purgation is preternatural, not the Excrement; as, Bleeding at Noſe, Ears, Mouth, Yard, or Belly.

D. What is the fault of Quantity?

C. When the juſt meaſure of Nature is not obſerv'd in Purgation; but that the Excrements come forth either in too great abundance, or too ſparingly.

D. What is the Fault of Quality?

C. When the heat of the Excrements deviates from the cuſtom of Nature, as if they be either black, livid or green; if the ſmell offend more then uſually; if there be any thing of unuſual bitterneſs, ſaltneſs, or acrimony, if

if any clammineſs, hardneſs or thinneſs more than ordinary.

D. Why is the Ametry or Exceſs of Excretion joyn'd with that of Retention?

C. Becauſe the Excrements no leſs deviate from the courſe of Nature, nor contract Corruption, when that which ought to come away, is retain'd, then when that which ought to be retain'd, comes away.

D. What Symptoms relate to the Irregularity of Retention?

C. The ſuppreſſion of the Flowers and Emroids, coſtiveneſs, retention of Sweat and other Excrements, the evacuation of which is neceſſary for health.

D. Why d'ye place the preternatural Affections of the Body which are obvious to Senſe, next after the Irregularity of the Excrements?

C. Becauſe they are bred out of the corruption of Excrementitious Humors.

D. How many Symptoms are there belonging to the ſenſible Affections of the Body?

C. They are ſaid to be as many as there

there are Senſes with which they want to be perceived; for ſome are viſible, others audible, others to be ſmelt, others to be taſted, others tangible.

D. Which are the viſible preternatural Affections of the Body?

C. Unſeemly Colours, which ariſe from the Colours of the ſubject Humors; as, Yellow in the Jaundice, Pale in the Diſeaſe proceeding from Phlegm, call'd *Leucophlegmaſie*; Black, in the Leproſie; then the Shape, Bulk, and all the viſible qualities of the Body chang'd.

D. Which the Audible Affections?

C. Preternatural Sounds, as Tinkling in the Ears, Ratling in the Throat and Lungs, Gnaſhing of the Teeth, Belching and breaking Wind; as alſo raving and trembling Speech.

D. Which concern the Smell?

C. The noyſom Smells which the Arm-pits, Ears, Noſtrils, Mouth, Feet, and the whole Body exhales.

D. Which concern the Taſte.

C. Bitterneſs in the Mouth ariſing from yellow Choler, Acidneſs from Melancholy, and Saltneſs from Phlegm.

D. Which belong to the Feeling?

C. All

C. All the first Qualities, as hot, cold, moist and dry, and what derive themselves from these, as, Softness, Hardness, Roughness, Loosness, Ruggedness, and the like, which are perceiv'd in the skin by feeling.

Of Signs.

D. What is a Sign?

C. Whatever being obvious to our Senses, is attended with something hidden, that is a sign of it. Thus a Symptom being conspicuous, is the express sign of the latent design from whence it flows; in like manner the evident cause, as vicious Diet, is the sign of the Disease which is occasion'd.

D. How many sorts of Signs are there?

C. They reckon up three principal sorts; wholesom, which indicate Health; unwholesom, which indicate a sickly constitution; and neuter, which shew a neutral constitution between sick and well.

D.

D. How many are the ſigns that indicate unſoundneſs of Health?

C. Twofold; Diagnoſtic, which declare the preſent conſtitution of the Diſeaſe; and Prognoſtic, which portend the future condition of the Patient. Some add the *Anamneſtic*, which, by calling to remembrance what was paſt, gueſs at the preſent and future ſtate of the Diſeaſe.

D. How many are the Diagnoſtic Signs?

C. Threefold: In regard that ſome demonſtrate the part affected, others the cauſe, others the kind of the Diſeaſe; which if proper and inſeparable, are call'd *Pathognomic* Judges of the Affection; if common and ſeparable Accidents, they are call'd *Aſſociates*.

D. What Signs are to be conſider'd for the obtaining the Prognoſtic?

C. Beſides the proper and inſeparable Symptoms of the Diſeaſe, there are others that come over and above, which declare the bigneſs of the Diſeaſe; and others that appear over and above, which declare the Motion and Nature of the Diſeaſe.

D.

D. Why are the proper and inſeparable Diagnoſtics of a Diſeaſe numbred among Prognoſticks?

C. Becauſe future conjectures are drawn from the ſpecies of the Diſeaſe; for ſome Diſeaſes in their ſpecies are incurable; as in a Cancer: Others curable, as a Tertian Fever; ſome ſhort, as Quotidians; others tedious, as Hectic and Quartans. Add to this, that the proper Symptoms much increaſing, ſignifie the violence of the Diſeaſe, and therefore portend danger; as, if a vehement pain in the ſide extend it ſelf to the Throat or Hypochondrium, and there happen a great difficulty of breathing, and a ſtrong Cough, it is adjudg'd a dangerous Pleuriſie.

D. What d'ye call the Symptom *ſuperienientia*, or coming over and above?

C. Symptoms ariſing from the propagation and increaſe of the Cauſe, which indicate the increaſe of the Diſeaſe; as in a Pleuriſie, Phrenſie, Looſneſs, difficulty of Breath, Redneſs of the Face and Eyes, Spots upon the Breaſt, Redneſs of the Back and Shoulder-Blades.

D. What d'ye call Appearing over and

and above, or *insuper apparentia?*

C. Such as besides the inseparable Symptomes, manifestly shew themselves, as it were going or proceeding forth; such are the signs of Crudity or Concoction, which argue that the Crisis will be sooner or later.

D. What is the Crisis?

C. The Crisis is a sudden change in the Disease, either to Life or Death: whereby it happens that a Crisis is either good or bad; and both either perfect or imperfect.

D. What does the Word Crisis denote?

C. The Word *Crisis* comes from a Greek Word that signifies to judge, or make a judgment of: So that Crisis is no more then Judgment, and is often taken for the Combat of Nature with the Disease, and sometimes for the separation and expulsion of noxious Humors, and sometimes for the issue of the Disease, be it what it will.

D. Which Crisis is perfectly good?

C. Such as being shewn by the signs of Concoction appearing upon the day of the Sign, comes to perfection upon the

the Critical day without any dangerous Symptoms, with a manifeſt excretion or purgation according to the *Species* of the Diſeaſe, and Nature of the Patient.

D. Which is imperfectly good?

C. That which does not altogether remove the Diſeaſe, but cauſes the Patient to be more chearful in his Diſtemper.

D. Which Criſis is perfectly bad?

C. That which haſtens Death.

D. Which is imperfectly evil?

C. That which precipitates the Patient into a worſe condition.

D. How are the Critical Signs divided?

C. Some Critical Signs precede, others accompany, and ſome follow the Criſis.

D. How many Signs precede?

C. They are of two ſorts; ſome ſhew the day and time of the Criſis, others what ſort the future Criſis will be.

D. Which are the ſigns that ſhew the time and day of the Criſis?

C. The ſigns of Concoction and Crudity,

dity, which appear in the universal Excrements, as Urine and Ordure: For they certainly foretel whether the Crisis will be sooner or later, and what day Judgment will be made of the Disease; for if the Urine appear concocted upon the fourth day, as, if it have a white settlement, smooth and equal, it shews the Crisis will be upon the seventh.

D. What more do the signs of Concoction and Crudity declare?

C. As the signs of Crudity sometimes portend not only diuturnity of the Disease, but Death, so the signs of Concoction promise not only a short stay of the Disease, but also security.

D. Is that perpetual?

C. Yes; so that the concoction be continual and constant; for that is the best Urine, saies *Hippocrates*, when both the Urine and the Sediment is white, smooth and equal, during the whole time, until Judgment be given of the Disease. But if there be an Intermission, that it be sometimes pure, and sometimes crude, with a white, and smooth Settlement

now

now and then, it argues longer continuance, and leſs ſafety; for continuance of Concoction argues ſtrength of Nature, and predominancy of the Natural Heat. But if the Concoction be interrupted, and that ſigns of Concoction appear in the Morning, but none in the Evening, and that the Water be ſometime crude, ſometime concocted, no ſecurity of a Criſis can be expected from ſuch a concoction, for that the Diſeaſe and Nature are upon equal terms, and the Victory remains doubtful; Nature begins the concoction, but cannot perfect it through Imbecility, or elſe the Malignity of the ſevere Humor, that it will not admit of concoction.

D. Are there no other ſigns that indicate the Time and Day of the Criſis?

C. Beſides the ſigns of Coction and Crudity, the Motion alſo of the Diſeaſe is to be obſerved to tell the time and day of the Criſis. For ſuch Diſeaſes as move with violence and ſwiftneſs are ſooneſt judged of; thoſe that are extreamly peracute, in the firſt fourth day; peracute, the firſt ſeventh day; ſimply acute, the fourteenth day;

acute,

acute, by mutation from ſpecies to ſpecies, may be put off till the fortieth day. The motion alſo of the Diſeaſe declares whether the *Criſis* will happen upon an even or odd day: For when a *Criſis* is only made when Diſeaſes are in their vigor and exaſperation, never in the beginning, nor in the declination, if the exaſperation of the Diſeaſe happen upon an even day, the *Criſis* may be expected upon an even day, and ſo on the contrary.

D. What are the ſigns of a *Criſis* at hand?

C. The ſigns that uſually next precede a *Criſis*, are, a vehement pain in the Head, tumbling and toſſing, anxiety, unquenchable thirſt, an unequal Pulſe, and the like. For as *Hippocrates* ſays, The Night becomes very tedious to them upon whom the *Criſis* is made before the Fit.

D. How many ſorts are there of a *Criſis*?

C. Two; Excretion, or Removal: For the Tranſlation of every Humor from one part to another, is made either by flowing forth, or by removal.

D. Which are the Differences of Excretion?

C. Bleeding at Nose, Sweating, Loosness, Vomit, and Streaming forth of the Urine.

D. How many are the signs of a *Crisis* by Excretion, or Removal and Setling?

C. Two; for some are universal, others proper to every species.

D. Whence are the universal gathered?

C. From the motion of the Disease, the part affected, and the Age of the Patient.

D. What is the motion of the Disease?

C. Acute Diseases are judg'd by evacuation or excretion; Diuturnal, by removal and settlement; for the nature of Acute Diseases consists in quick and vehement, that of Diuturnal Diseases, in a slow motion.

D. But Diuturnal Diseases are often judg'd by evacuation; so *Nicodemus* was judg'd the 24th. day by Urine; *Anaxion* the 34th. by Sweat; and *Cleonastides* was perfectly judg'd the 80th. day.

C.

C. I answer, Chronic Diseases are sometimes cur'd by excretion, in respect of the acute exasperations that happen.

D. What Judgments are to be made from the affected Party.

C. If the convex parts of the Liver be inflam'd, a Crisis may be expected either by bleeding at the right Nostril, or by sweat, or by stream of Urine: but if the hollow parts be affected, the Disease will be determin'd either by Looseness or by Vomits. Inflammations of the Head are judg'd by the Blood bursting forth at the Nostrils; for there the extremities of the Vessels end; but Vomiting and Looseness cure the Inflammations of the Mesentery and Stomach.

D. What Conjectures may be made from the Age of the Patient?

C. Bleeding at Nose most commonly happens to young men in burning Feavers; to old men in the same Distemper Loosenesses. *Galen* gives this reason, because the Humors in young men are full of Choler, thin and sharp, and therefore flowing upward; in old men Flegmatic, and therefore flowing downward.

D. These are the universal Signs of a future Crisis; now for the Signs proper to every Species. And first, what are the signs of a critical Bleeding presently expected?

C. If in an acute Feaver you observe a redness all over the Patients face, a vehement pain in the Head and Neck, a high Pulse in the Arteries of the Temples, a dimness of Sight, and dilatation of the Hypochondriums, with difficulty of Breath, you may expect a flux of Blood at the Nose.

D. Give me the reason of every sign.

C. When the Flux of Blood is near at hand, the Face grows red, the Blood being translated from the lower to the upper parts, and preparing to make its way through the Nostrils. The pain in the Head and Neck proceeds from the translation of the Morbific Humor, which tearing and rending the membranous parts, most exquisite in their feeling, beget that vehement pain; the Arteries beat high, by reason of their compression, which proceeds from the particular repletion of the veins; the Eyes wax dim by reason of the abundance

dance of thick Spirits carry'd to the upper parts, that obstruct the passages, not admitting entrance to the Animal Spirits. The Hypochondrium is distended, that is, the Liver swells, by reason of the motion of the Blood, which begins its motion at the fountain and roots of the Veins. The difficulty of breathing proceeds from hence, for that the Blood coveting to ascend, oppresses the *Diaphragma*, which is the principal Organ of Respiration.

D. Are there any other Signs of instant Bleeding?

C. Besides those which are numbred up by *Hippocrates*, *Galen* adds, Noises in the Ears, Tickling in the Nostrils, seeming Apptritions of red things. Thus to a certain young man that lay in an acute Feaver, and suddenly leapt out of his Bed, he foretold an instant Bleeding; for that the young man being by him ask'd why he leapt out of his Bed, when there was nothing to scare him? made answer, that he saw a red Serpent creeping in at the Window.

D. What are the betokening signs of a critical Sweat?

C. Suppreſſion of Urine, and a cold Quivering.

D. Why ſuppreſſion of Urine?

C. Becauſe the Matter of Urine and Sweat is the ſame; the ſerous parts of thoſe Humors that are contain'd in the Veins; ſo that there being a Tranſlation of the ſerous into the whole Body, the Urine comes to be ſuppreſſed.

D. What cauſes the Shuddering?

C. The Acrimony of the ſerous Humor hurting the Nervous Pannicle, which is of moſt exquiſite ſenſe.

D. Are there any other Signs of future Sweat?

C. The Moderns add a ſlow and feeble Pulſe, fluctuating and uneven, and the fore-running of a hot Vapor ſteaming from the Head.

D. What are the ſigns of an approaching Looſneſs?

C. Belching, breaking Wind, rumbling and ſwelling of the Belly: For theſe Signs argue the removal of the noxious Humor into the Veins of the Meſentery, and from thence into the Guts. The Urine alſo appears thin and white, the Choleric part being all remov'd into the Belly.

D.

D. What are the signs of approaching Vomit?

C. These are mention'd by *Hippocrates*; a reaching and desire to Vomit; griping of the Stomach by reason of the vicious Humor there harbouring; frequent spitting, the Humor evaporating from the Stomach to the Mouth, a darkness of sight, by reason of the cloudy Vapour exhaling from the Stomach. Others add a bitterness upon the Tongue, and palpiration of the lower Lip.

D. What are the signs of a Flux of Urine?

C. *Hippocrates* delivers none; but *Galen* admonishes, that they are to be gather'd from the privation of other Purgations. For if no signs appear of Bleeding, Sweating, Looseness or Vomit, but that the signs of Critical Concoction and Crudity have preceded, it is most agreeable to Reason that the Disease must be judg'd by Urine, especially if there be a heaviness in the Hypochondrium, and a burning in the extream parts of the Yard, and that the Patient has all along during the Distem-

per, made thick and plentiful Water.

D. So far for the Signs of Excretion; now tell us the signs of a future removal and settlement.

C. In Diuturnal Diseases, where Nature is not able to throw off the thick Humors by excretion, a Settlement must be expected, especially in the Winter; also if Purgation were by Nature begun, but not perfected; or if the Patient have made thin and crude Urine during the whole course of the Disease, with healthful and good signs.

D. Tell us now the Signs portending a good or bad Crisis?

C. Whether the Crisis be good or bad, we judge by the Signs concomitant and subsequent.

D. Which d'ye call Signs concomitant?

C. Such as appear with the Crisis it self, so that the Excretion or Settlement happening, easily shew whether it be good or bad.

D. Which are the signs of a good Excretion?

C. To make an Excretion advantageous, four things are requir'd, convenient

nient Quality, ſufficient Quantity, ſeaſonable Time, and a manner of Purgation familiar to Nature.

D. What Quality is requir'd?

C. That quality is moſt to be commended when the peccant Humor is purg'd out after due concoction; for the Purgation and Expulſion of crude Humors is bad.

D. What is Quantity?

C. It ought to be moderate: For as immoderate Expulſion is dangerous, in regard all Exceſs is an Enemy to Nature, ſo of critical Excrements there ought to be no ſmall purgation; for a ſmall Expulſion ſhews that the more copious and malignant Humors cannot be govern'd by Nature; or elſe it ſhews labouring Nature's ſudden Diſſolution: And therefore little Sweats, Droppings of Blood, and Vomits in ſmall Quantity are all condemn'd by *Hippocrates*; for all the noxious Humor, not any part of it ought to be evacuated; in regard that what is left after the Criſis in Diſeaſes, is the occaſion of a Relapſe.

D. What time?

C. Upon the critical day; for all

other expulsions are to be suspected.

D. What is the Method of Purgation?

C. Purgation ought to come forth all together in a good quantity, and not by degrees, through the places proper, not through the nobler parts; not obliquely, but in a streight line through the open passages.

Thus when the Spleen is affected, for the Blood to burst from the right Nostril; and when the Liver is affected, to break out at the left Nostril, is evil. For excretion in a straight line argues a stronger contention of Nature; whereas oblique excretion argues the Malignity of the Humor, the weakness of the Part oppressed, and an obstruction of the Passages.

D. What are the good conditions of a wholesom Abscess or Settlement of the bad Humor?

C. In a wholesom *Abscess* three things are requisite in the Opinion of *Hippocrates*; *Where*, *from whence*, and *for what reason*. *Where*, denotes the Part where the settlement is made, which ought to be some inferiour or more ignoble Part, remote from the Part affected,

ed, capable to contain all the Morbific Matter, otherwise there is danger of a reflux. *From whence*, denotes from what part the Matter is remov'd, from the right or the left; for the removal ought to be in a straight line. *For what reason*, denotes the cause of the removal; that is, whether through a true concoction of the morbific matter, or whether by some unseasonable provocation; for if it happen while the matter of the Disease is crude, the consequence will be evil.

D. There remain the consequent signs, that shew us either a prosperous or doubtful *Crisis*. From whence are they gather'd?

C. From the Quality of the Body, the Actions and Excrements.

D. What is to be regarded in the Quality of the Body?

C. The Quality of the Body is discern'd by the colour and bulk. If the Face be well colour'd, the excretion or purgation was wholesom; if the Colour be livid, yellowish, or black, the purgation is symptomatical; if the swelling of the Face falls, that was swell'd before,

before, the *Crisis* is perfect; if it continue puffie, there is some fear of relapse.

D. What as to the Actions?

C. Whether the Actions Natural, Vital and Animal are right: If there be a good Reception, Concoction and Expulsion, the *Crisis* is true and good; if kecking, loathing of Meat, sowr Belches, and offensive to the smell, Thirst and Extension of the Hypochondriums, a Relapse is to be fear'd; if an equal and more remiss Pulse, easie respiration, and temperate heat, the *Crisis* is safe; if a thick Pulse, and an ardent heat, it argues a remaining want of Temper in some of the Bowels, which may breed a new generation of Humor; if the Mind and Senses be at ease and sound; if the Patient sleep quietly, and turn without disturbance from one side to the other, it argues a good *Crisis*; the contrary justifies an evil one.

D. What as to the Excrements?

C. If the Excrements be well colour'd and figur'd, and the Urine like those of healthy people, they testifie a healthy *Crisis*; if thin or red, they threaten a relapse.

D.

D. Tell me now the difference of Critical Days?

C. There are three differences of Critical Days; ſome are truly Critical, call'd principal; others Indicatory, and others ſuch as fall between the Principal and the Indicatory.

D. What are the Days truly Critical?

C. Such as judge perfectly, faithfully, manifeſtly, and without danger.

D. How many are the principal Critical Days?

C. Three; the ſeventh, fourteenth, and twentieth. The ſeventh is the term of peracute Diſeaſes; the fourteenth, of ſimply acute; the twentieth of acute Diſeaſes, that were ſlow from the beginning, or ſuch whoſe Acuteneſs did not laſt.

D. What is the Cauſe of Critical Days.

C. The cauſe of Critical Days is twofold; the one Material, the other Efficient. The Material is a noxious Humor, peccant both in quality and quantity. The Efficient is twofold; the one univerſal, and moſt remote; the Heaven, all whoſe Influences the inferior

Moon

Moon receives, and communicates them to us. The other particular and near, that is to say, Nature; which tho void of Counsel and Reason, has certain motions confin'd to certain Order, and therefore has made choice of the seventh, fourteenth, and twentieth day, for the Perfection of *Crisis*'s.

D. But why is the twentieth day more critical then the twenty first, seeing all the Sevenths are perfectly critical?

C. I answer, that the twenty first is the end of the third Seventh; for of the three Sevenths only the first is to be reckon'd whole, and the second is copulated with the third, so that the fourteenth day is the beginning of the Second, and beginning of the third.

D. Why are both the latter Sevenths coupled together shorter by one day then the first?

C. That happens for two reasons: the first is, because the natural Motion, of which kind is the Critical, is slower in the beginning, swifter in the end: Secondly, because the morbifick Matter attenuated and mitigated during the first

first Seventh, is more easily and swiftly expell'd by Nature in the following Septenaries.

D. Is not the 21st. sometimes critical?

C. Yes; for in regard the thicker and more contumacious Matter of the Disease is not so easily overcome by Nature, the *Crisis* is sometimes prolong'd to the 21th. day, and then the Septenaries are all equal: Therefore, says *Hippocrates*, when a *Crisis* happens upon odd days, there is the 3, 7, 9, 11, 14, 17, 21. Sweats are good in Feavers that appear upon the 3, 5, 7, 9, 11, 14, 17, 21; so that altho we give the pre-eminence to the 20, yet we do not exclude the 21th.

D. Which are the indicatory days?

C. Those which prepare us to judge the future Crisis upon the three seventh days.

D. How many are they reckon'd to be?

C. Three; the 4th. 11th. 17th. To which the Prerogative of judging is deny'd; for the Judgment made upon those days is imperfect; only they may give some light into the true Crisis; for the 4th. is the Index of the 7th. the 10th. of the 14th. and the 17th. of the 20th.

D.

D. Is that perpetual?

C. Yes, yes; if there be nothing internal or external that disturbs the ordinary course of Nature; as if the Physitian has not mistaken, or that the Patient or Tenders have not gone according to Directions: For it may happen through some external cause, that the 4th. may not always be the Index of the 7th. nor the 11th. of the 14. nor the 17th. of the 21th.

D. Which are the interfalling days?

C. Those that provoke Nature, and cause Purgations before their time, as in the first Septenary the third and fifth, in the second, the 9th. and 13th. in the third, the 19th. These days are indicatory and preparatory, because they are uneven; but the Crisis that is made upon those days is imperfect and dangerous, in regard that Nature is so provoked by the malignant Quality of the morbific Humor, that she only expels crude and concocted together, and good Humors with bad.

D. How are the other Days call'd?

C. The other interfalling days, are, the 6th. 8th. 10th. 12th. 16th. 18th. and these

these are call'd Vacant Days, because they are neither Critical, nor Indicatory, nor Provocative. For tho some Purgations may happen upon those days, yet they all proceed from the malignity of the Disease, not from Nature either victorious or exasperated, and therefore they are only Symptomatical, not Critical.

The 6th. of all dayes is the worst, cruel, treacherous, and altogether an Enemy to the 7th. Wherefore the latter is lik'nd to a merciful Prince, who rescues many from Destruction; the 6th. day by *Galen* is call'd a Tyrant, in regard it precipitates all that are sick into their Tombs, or at least to great danger of Death.

The Vacant Days by some Learned Physitians are call'd Med'cinal, because upon those Days the Physician may safely administer his Cathartic Remedies, which he dares not do upon the Critical days, for fear of disturbing Nature.

FINIS.

Books Printed for Dorman Newman *at the* Kings Arms *in the* Poultrey.

A Compleat Treatie of the Muscles, as they appear in Humane Bodies, and arise in Dissection: with diverse Anatomical Observations not yet discovered. Illustrated with near 40 Copper Plates, &c. By *J. Browne*, Sworn Chyrurgeon in ordinary to His Majesty.

Basil Valentine his Triumphant Chariot of Antimony, with Annotations of *Theodore Kirkringius*, M. D. With the True Book of the Learned *Synesius*, concerning the Philosophers Stone, in 8o. ——— With Cuts.

Exercitationes Anatomicæ a *Roberto Bayfield*. Editio secunda. 12.

Philosophical Dialogues concerning the Principles of Natural Bodies, &c. By *W. Simpson*, M. D. in 12.

Medela Medicorum; or, An Enquiry into the Reasons and Grounds of the Contempt of Physicians and their Noble Art: By Dr. *Simpson*. in 12.

An Essay towards the History and Cure of Feavers. By Dr. *Simpson*: in 12.

The Method and Means of enjoying Health and Long Life; Adapting peculiar Courses for different Constitutions, Ages, Abilities; Valetudinary States, Individual Proprieties, Habituated Customs, and passions of Mind: Suiting Preservatives and Correctives to every Person for attainment thereof. By *Edward Maynwaring*, M. D. 8o.

Kitchen-Physick, &c. 8o.